AN INTRODUCTION TO JAINISM & ITS CULTURE

BALBHADRA JAIN

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Originally written in Hindi by – Balbhadra Jain, Delhi

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Translated into English by – Surendra Bothara, Jaipur

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A Review

An Introduction to Jainism & It's Culture

'An Introduction to Jainism & It's Culture' is a compact, yet comprehensive introduction to Jain philosophy in a lucid language. All the fundamental concepts of Jain religion have been analytically treated with examples from day-to-day life. It is a scholarly work, which makes for easy reading. Also it does deal with Jainism in isolation. It brings out the unique features of Jain philosophy in comparison with other religions and philosophies.

Balbhadraji deserves warm felicitations for having written with a great feeling in judious mix with reason and logic. The English translation is superb.

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Dr. N. P.Jain
Former Secretary-
Ministry of External
Affairs and Ambassador
of India to EEC, Brussels

PREFACE

The references of ***Śramaṇa*** culture found in Vedas and other texts of Vedic culture indicates the existence of it at the time of compilation of Vedas. The archaelogical material found in the excavation of Mohan-jo-dāro supports this view.Jain culture is an integral part of *Śramaṇa* culture and its *Tīrthankaras* and *Ācāryas* influenced a lot to Indian culture. Practically there is no field of knowledge in Indian tradition where we do not feel its effect. The holy Jain ***Tīrthas***, Temples, Sculptures, Idols, Manuscripts are spread throughout the country and they are very valuable assets of our rich culture heritage. Jain temples and idols have there antic and sculptural values. Jain ***Ācāryas*** contributed a lot in the field of Grammer, ***Āyurveda***, Astrology, Astronomy, Mathematics, Literature etc. The proper assessment of there contributions increases the beauty of Indian culture.

In my opinion, assessment of Indian contributions in any field of knowledge can not be made properly without estimating Jain contributions. Hence basic and introductory knowledge is essential for every scholar of Indology. To meet out this requirement of scholars of Indology and beginners of Indological studies this book was prepared by Pt. Balabhadraji Jain with the inspiration of Sri Ajit Kumar Singh Kasliwal, Treasurer Kundakunda Jñanapìtha and Trustee – *Digambar Jain Udasin Ashram Trust.*

The present book contains nine chapters entitled I and My Life, Various Religions and ***Syādvāda***, Jain Religion and Worship of Virtues, Code of Conduct for Laiety, Theory of *Karma*, Jainism from Realm of Enjoyment (Bhogabhūmi) to Bhagavāna Mahāvìra, Our ***Ācāryas***, Pilgrimages and Images, Jain Religion and Science & Problems and Solutions.

In English translation we have made certain changes in ch. 2, 6, & 9. The portion related to other Vedic and non-Vedic philosophies (other than Jain philosophies), Ancient and modern religions, sects and faiths in ch. 2 and material related to Democracy, Socialism, Capitalism, Dictatorship etc. in ch. 6 have been deleted because it do not have much relationship with the contents and purpose of the present book. Simultaniously to

provide more informations on 20 ***Tīrthankaras*** from Ādinātha to Namināṭha. Some new material has been added which is provided by Sri Surajmalji Bobra, a learned scholar on Ancient Jain History. There was a suggetion to add more material on ***Samyagdarsan, Samyagjñāna, Manahparyaya Jñāna, Jiva, Pudgala, Saṁvara, Nirjarā, Guṇasthāna, Sallekhanā,*** Virtues of householder etc., but because of the fact that book is designed to provide an introductory knowledge of Jainism, we have restricted ourselves and kept these discussion pending for the supplementary issue of the book which will be published soon. We are thankful to Sri Bobraji, Sri Nirmal Kumarji Soni and other scholars, who provided several suggestions to increase the utility of the book.

The book is going to be published by Kundakunda Jñānapìtha, Indore with the financial assistance of M/s. S. Kumars, Mumbai and *Sri Siddhakuta Chaityalaya* Temple Trust, Ajmer. We are thankful to the authorities of these institutions.

Kundakunda Jñānapìtha established in 1987 is a well known research institute not only in India but abroad too. Its quarterly research Journal **Arhat Vacana** contains enough interesting material related with scientific aspect of Jainism and Jain History & Archaelogy. The reference library of the Jñānapìtha has more than 9500 titles and 350 periodicals coming regularly. Institute has successfully completed the survey, documentation, evaluation project of Jain Sanctuaries of Gwalior Fort (Gopāchal). An artistic monograph with several coloured photographs and sketches has been published. Twenty one another publications have been bring out by the institute. Conducting the examination on moral education, providing financial and academic assistance to research scholars on Jainology, providing infrastructural facilities to promote researches on Jainism are other features of the institute.

We are sure that the present publication will get place in academic world and serve its purpose. Suggetions for the improvement in the book will be highly appreciated.

Basant Panchmi
17.02.02

Dr. Anupam Jain
Editor – Arhat Vacana
Gyan Chhaya, D-14, Sudamanagar,
Indore – 452 009

Publisher's Note

It was our dream to present an introductory book on Jainism. We wanted to present the book to those intellectuals who are eagar to grasp the essence of Jainism, which should be authentic and unbiased but linked with the deep spiritual heritage of Jainism. Any study related to Indology in general and Jainism in particular needs this type of book for basic understanding.

During the course of search of an appropriate author in 9th decade, my son Ajit Kumar Singh Kasliwal came in contact with the renowned scholar of Jainism, Pt. Balbhadraji, who had a long experience of writing books on Jain history and philosophy. He was kind enough to accept our request to prepare the manuscript of the book जैन धर्म का सरल परिचय 'Jain Dharma kā Sarala Paricaya' in Hindi. Soon after the recognition of Kundakunda Jñānapīṭha, Indore, as a research center by Devi Ahilya University, Indore, we took up its publication. The original manuscript was rearranged and well edited by young and energetic scholar Dr. Anupam Jain. The book was first published in 1996, was highly appreciated and admired by scholars due to which it became out of print very soon. The increasing demand of the book is the most suitable proof of its utility.

Sri Nirmal Kumarji Soni of Ajmer motivated us to bring out its English Translation. In view of his advice, we got it translated by Sri Surendra Bothara of Jaipur, who is a well known personality in this field. He was kind enough to get it translated into English on priority basis.

Before going to press, we had the English version reviewed by many learned people like Dr. N. P. Jain, Sri Surajmalji Bobra, Sri O. P. Chawala, Sri Singh Sahib and these scholars gave suggestions and additional material for inclusion in the proposed

book. On behalf of the institute and ourselves I would like to express our sincere thanks to these friends. Dr. Anupam Jain is the back bone of this project who assisted us by editing the entire material and bringing out the book in the present form.

We are also thankful to Sri Shambhu Kumarji Kasliwal, Abhay Kumarji Kasliwal, Vikasji Kasliwal of M/s. S. Kumars, Mumbai and Sri Nirmal Kumarji Soni, Sushilchandji Soni, Pramodkumarji Soni of Shri Siddhakuta Chaityalaya Temple Trust, Ajmer for rendering the financial assistance to bring out the present book **An Introduction to Jainism and Its Culture.**

In the last but not in least, we express our sincere thanks to all the trustees of Digambara Jain Udasina Ashram Trust and Directors of Kundakunda Jñānapīṭha, Indore for their help and motivation.

Thanks are due to Sri M. L. Tongia of Sugan Graphics, Indore for nice printing arrangements.

We are confident that the book will be a comprehensive and serious introduction to Jain religion and philosophy. We will welcome the comments of the learned readers for upgrading the quality and promoting better utility of the book.

Republic Day of India
26th January 2002

Deo Kumar Singh Kasliwal
President
Kundakunda Jñānapīṭha, Indore

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Our Sincere Thanks to

Sri Abhay Kumarji Kasliwal
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For the financial assistance they rendered for printing this book

Chapter - 1

I AND MY LIFE

WHO AM I ?

'Who am I?' This question has intrigued all the philosophers and originators and propagators of all religions and religious sects in this world. Everyone has provided its answer according to his own viewpoint but the question still intrigues us as it has been doing for past thousands of years and, I believe, will continue to do so in future as well. Pursuance of an individual's benefit is dependent on the right answer of this question. A problem 'Who am I'confronting an individual also confronts all. A solution that may suits an individual may also suit others Therefore, it is imperative for every individual to ponder profoundly over this question.

In the phrase – 'Who am I?' – the most vital consideration is that what is the true meaning of the term 'I'? What is the actual meaning of the word 'I'? If casually asked, everyone would retort, "Don't I know who I am?" and add – I am a man; I am a child; I am young; I am old; or I am a businessman; I am a solicitor; I am a scholar; or provide other such answers. But the question still remains unanswered. None of these can be your true identity, they are names of some specific state. You are a child or a youth for some years but you existed even before that. This childhood or youth will not remain after some years but you will continue to exist. You are a businessman or a solicitor because you are involved in these specific professions. When you did not indulge in these

professions you still existed. If you change your existing profession you will no more be a businessman or a solicitor, but you will still exist.

Now then, the question remains as it was – who am I? In other words, a definition of 'I' which is independent of any specific state or transient conditions and is free of limitations of time and place remains to be reached. I am a human being; this too cannot be my all time

definition. In the endless cycles of rebirth I am a human being in the present incarnation but in my earlier births I may not have been always a human being although I existed. The present human body will not exist always, it will perish. Then I will not have this body; I will not always be a human being, but I will exist always. Therefore, I am neither a body nor a human being based in a body. Then, after all, who am I? What am I? Do I have no independent identity? Will I only be recognized with the help of other things and transient alternatives *(paryāya)* or do I have some other identity independent of all these? How surprising it is that man, who explores the world and gathers all information, does not even know who he is? He who explores 'the other' fails to explore the 'self'; bothered about 'the other' he is forgetting 'him-self'. He is lost in the interaction with 'the other'. He can find the'self' if he shifts his search from 'the other' to the 'self'. Sincerity of purpose, serious endeavour, and intense curiosity are essential for this. Those who tried to explore thus could know and reach the 'self'.

The identity should be such that it distinguishes me from other things; an identity that is unique. Visible things all around are non-living *(jaḍa* or matter). Body, mind, speech are all non-living. They neither know nor see or perform any action of their own volition. It is I, residing in the body, who knows and sees. Driven by me, these things move and perform actions. In my absence they are called non-living. They are living because of me. Distinct from all these I am a being, a soul.(*Cetanā* consciousness) is my attribute and knowledge and bliss are my nature. That is my abiding nature; that is my abiding identity. Irrespective of the genus I was born in and the body I got, my sentient or conscious nature never changed. Thus I am soul, the embodiment or manifestation of consciousness; I am the fundamental and abiding entity endowed with knowledge and bliss.

The reason for not recognizing myself was that till now my awareness of the self was limited to reference points like wife, son, wealth, food-grains, land, property, and this earthly body. I thought that this body is the self and these son, wife, etc. are mine. Separation from these is inevitable; therefore, none of these is the self and neither do they belong to the self. Attachment, aversion, and fondness, originating in the soul too do not define the self, they are mere short lived perversions. I am an abiding entity, my nature is eternal; my attributes

and virtues too are eternal. Besides these, all things and concepts, though existent, are different or other than the self. The correct answer to the question – What am I? – is the realization that I am a soul, the sentient entity endowed with knowledge and bliss.

The soul that is distinct from things and indistinct from its unique form can neither be experienced through sense organs nor can it be conceived through flights of imagination. All these are matter or non-living and can be used only to understand material things. The soul is not matter. It is living and sentient. It can be experienced through introversion or intuitively. Soul cannot be conceived or experienced as long as the vision is directed outside. Its true form can not be expressed through speech and writing. It can only be experienced. It can be experienced through introspection, focusing of attention on soul, and unwavering meditation directed at the self.

MY FORM

Once established that I am a sentient soul, it becomes necessary to understand that an endeavour to realize it cannot be made without knowing the true form of the self or soul.

Seeing things all around it becomes evident that all existing things in this world can be divided into two broad categories. In the first category we can place all things with life or the living beings which are equipped with abilities to see, hear, touch, taste, and smell; feelings like lust and anger; and sentiments like attachment and aversion. The beings who are capable of recognizing things and their good or bad qualities; knowing about their own benefits and harms; experiencing pleasure and pain; remembering things from the past; and having thoughts and desires. In this category come human beings, animals, birds, worms, insects, and plants.

In the second category come the things that are devoid of the powers of knowledge, life, experience, memory, and desire. All these are called non-living things. These are of two kinds. One, visible and experienced through sense organs; and two, invisible and not experienced through sense organs. Visible things have properties like form, taste, smell, and colour. These are called *jaḍa*, *pudgala* or matter.

They are commonly known as physical matter. Body, speech, mind, house, furniture, car, and other such things are matter.

The soul has the power to know, think and experience but matter has no such power. Take for example an engine, a car or an aeroplane. Like man, animal or bird it moves and flies. It also consumes coal, water, diesel, or petrol. But it does not have the ability to know, think, and experience. It cannot experience pleasure or pain. It can neither think nor remember. It neither has feelings nor has passions.

These attributes are found only in soul and not in any non-living or material thing. A thing is first known through eyes, ears and other sense organs. After that it is thought if the thing is beneficial or harmful. If found harmful it is decided that it would not be used in future. Now if one comes across that thing at some future time he remembers that it is harmful. These are various stages of knowledge. This knowledge is an attribute of soul and it is not found in anything other than soul.

Soul has many other attributes besides knowledge. For example bliss is also an attribute found only in soul. A single substance can and does possess numerous attributes. For example combustion is a property of fire; besides this it has many other attributes like emission of light and consuming things. A rose flower has pink colour, softness, fragrance, and beauty. All these properties belong to just one thing. Sentience, knowledge, bliss, etc. are the attributes of soul. Attachment-aversion, libido, anger, fondness, pity, and love are the variant states of soul. States of things continue to vary but attributes always exist in things. The changing states of a soul cannot be called its inherent nature. The inherent nature of a thing includes its attributes that always exist within the thing; are ever present in some fraction at least; and none of its state is completely devoid of these attributes. The attributes like knowledge, bliss, and sentience form the inherent nature of soul. Attachment-aversion, fondness and other such feelings are variant states of soul that remain neither uniform, nor constant. There are ever changing. These cannot be called the inherent nature of soul. They lack stability, therefore, they may be called the states that excite emotions or distorted states.

Emotions like pleasure, pain, and tenseness are part of these states like lust and anger. This can be explained by giving an example. A person has a bag full of money. He is extremely fond of it. He has attachment for it. A bandit tries to snatch it by force. The owner of the bag makes all efforts to save and protect it. Filled with anger he also tries to kill the bandit. If he is weak he trembles with fear. He begs and pleads so that the bandit does not deprive him of the bag or returns it if he has already snatched. In spite of all this if the bandit takes away the bag, the owner lodges a complaint with the police and resorts to fair or foul means to get the bag of money back. He is in a state of great mental tension caused by these feelings of attachment, aversion, fondn

ess, anger, and fear. His misery is in direct proportion of the intensity of this tension. The tension has its origin in the apprehension of loosing the money and/or the intense desire to retrieve it. This tension or stress manifests in misery. If a third person helps the owner in protecting or retrieving that money, feelings of love and friendship for the helper are evoked in the mind of the owner; this is attachment. When he gets back the money he is filled with great joy. If he does not get the money back even after all his efforts he feels miserable, gloomy, and dejected. This love, joy, misery, gloom, or dejection causes intense mental tension that, in turn, is the source of misery. No matter what, irrespective of the variety of the causes the form of tension is just one. The gravity of sorrow depends on the intensity of mental tension.

The aforesaid example makes it clear that sentience, knowledge, and bliss are attributes of soul. In some fraction these attributes are ever present in the soul. Therefore, these form the inherent nature of soul. Attachment-aversion, fondness, etc. are variant states. These are ever changing. These are impediments in acquisition and experiencing of knowledge and bliss by soul. Thus they are not the inherent attributes of soul but its corrupted manifestations or perversions. They are neither soul nor its attributes or inherent nature. These pervert variants are devoid of knowledge; they neither know themselves nor other things. These are not born out of knowledge; they are born out of ignorance. These pervert variants are devoid of bliss; they also do not have their origin in experience of bliss. They are born out of misery and cause misery as well. Knowledge breeds knowledge not misery and bliss

breads bliss not misery. Tension gives rise to tension and sorrow gives rise to sorrow.

The outcome of this contemplation is – my true form is knowledge and bliss.

THE FORM OF BLISS

Bliss is the intrinsic nature of soul. Bliss is also called happiness. These two terms are synonymous. What is the form of that bliss and happiness? How can one try to acquire it without understanding its true form?

Every being desires happiness and detests sorrow. The desire to gain happiness is a natural sentiment of every being. Every act of a being is directed at obtaining happiness. In whatever state it is, no being desires sorrow. Each being tries to avoid misery always. The universal existence of the desire to get happiness and avoid misery points at the fact that happiness is in accord with the real form of the soul, and misery is in discord with that.

It is a universal experience that when a person is absorbed in joy his mind is exhilarated, his life energy becomes vibrant, the body is filled with strange pulsation and the face exudes liveliness and glow. On the other hand, when a person is in misery his mind flinches and mental powers go week. The body constricts with gloom and the face looses its glow. Thus it is evident that bliss has affinity with soul, whereas misery is in discord with the attributes of soul.

But in absence of the awareness and understanding of bliss and the means to gain bliss, man continues to seek bliss in material things. How surprising it is that when bliss is available in soul we search it in material things. We do not derive bliss from material things, as it does not exist there. And we do not search where it exists. Thus it is not surprising if we do not get it.

Generally people consider wealth and material comforts as sources of happiness and availing these to be happiness. Therefore, they work day and night to accumulate wealth and material conveniences. It is their firm belief that the more wealth or material

convenience there is, the more is the happiness. They also believe that the more wealth and material conveniences a person has the happier he is. Indeed, it is their belief but is it true as well that the wealthier a person is, the happier he is? If we make a realistic survey it will be revealed that the wealthier a person is, the more disturbed he is. Rockefeller is or was once considered to be one of the richest persons in the world. Many of his grandchildren have renounced the princely grandeur and retired to different places leading a reclusive life. One of his grand-daughters, Marianna, lives in a remote village in California on a small plot of land and grows and sells vegetables. In an interview she accepted that she took to this life-style of her on volition and was absolutely contented. She felt tethered to various demands of ostentatious living earlier but now she was independent and could breathe under the open sky.

This is not just one isolated instance of Rockefeller's grand children squirming under the weight of the tomb of mundane things. It is common to many young people, from many affluent European countries, fed up of the physical wealth and roaming all around in search of peace and happiness. Many get deluded and take to heroin, marijuana, cannabis, LSD, and other such addictive drugs in their quest for peace and happiness. The fact is that they are tired of the abundance of physical comforts and its enjoyments, but the irony is that they have chosen the wrong path. The have never earnestly tried to know what is happiness? Happiness devoid of peace is no happiness. In fact, true happiness is that which entails peace, permanence and independence.

We enjoy material things with sense organs and mind and believe it to be happiness. If we get things appealing to and cherished by sense organs and mind we derive pleasure. However, if we do not get desired things we feel sorry. Desires and ambitions haunt us incessantly. If our desires and ambitions are fulfilled we are happy. If they are not fulfilled we are sorry. This has become our accepted belief.

When we analyze the sensual pleasures, we come to the conclusion that first of all there is no happiness in things of comfort or material things. Secondly, it is impossible to *sat*iate desires. Desires are limitless and material things are limited. Before a single desire is satiated many more arise. This wheel of rising desires is ever moving. It continues to drive the wheel of craving and sorrow. When the desire

for specific pleasure gets fulfilled, it entails dissatisfaction and discontent. And these cause misery only. Sensual pleasures can never be permanent they are always momentary. The consequence of enjoyment is also misery. For sensual enjoyments the soul is dependent on sense organs. And what a dependence; sensual pleasures can be enjoyed only when the sense organs are in a favourable state; if not, it is impossible to enjoy even an iota of sensual pleasure.

We can come to the right conclusion if we look at the feeling of bliss from another angle. In different conditions man finds pleasure in different things. The source of his pleasure is sometimes one particular thing, and at others a different one. This can be better understood with the help of examples.

As infant a man finds pleasure in lying in the lap of his mother and suckling milk. He has no worries. Some years later that infant grows into a child. In childhood the source of his pleasure shifts from mother's lap and suckling to toys. He finds pleasure in playing with toys and other children of his age. When the child becomes a student his playthings and means of entertainment change. He enjoys passing with good marks and getting prizes. When he completes his education he starts thinking of business or career. Now the source of his joy shifts from studies and games to earning through business or employment. As soon as he starts earning his parents arrange for his marriage. Now his happiness lies in various marital and carnal pleasures with his wife. When a son is born the source of joy shifts from wife to son. He is exhilarated when he observes the playful and innocent activities of his son. His joy sees no bounds when he picks his son up and kisses him and tickles him and fondles him. With passage of time the source of his happiness once again shifts. Now the intensity of joy he used to derive from his home, wife, son and wealth is reduced. Now he hankers for social prestige and status. He feels that happiness lies only in prestige and status. When he gets that, he desires for publicity in newspapers and enjoys leading processions and being hailed. In his old age he finds joy in the playful laughter of his grandchildren. Considering that interest is dearer than principal amount, he lavishes affection on them.

Thus we see and experience that source of a man's pleasure is ever changing. A thing that a person enjoyed once becomes a source of boredom at other times. The source of his enjoyment keeps on

changing always. The continuity of any single source of pleasure becomes the cause of his sorrow. He finds misery in continued indulgence in just one thing. This indicates that happiness is neither in a material thing nor in a state.

Some people say that happiness is not in material things, it is in imagination. A person owns a house. At the right of his house stands a larger and better house and at its left stands a smaller and ordinary house. When he sees the larger house he feels sorry and when he sees the smaller house he feels happy. If he wants to be happy he should look at the smaller house. But this belief is irrational. Looking at a larger house does not make one sad, and for that matter looking at a smaller house also does not make one happy. In fact, looking at a house larger than one's own gives rise to inferiority complex and looking at a smaller house makes one proud. Inferiority and pride both are forms of misery. Moreover, if we accept that happiness lies in imagination then all happiness in this world is imaginary and not real. This is a baseless belief.

The outcome of this contemplation is that the happiness based on material things and enjoyed through sense organs is not real. This is because that happiness is contingent and dependent as well as transient, and it ends in misery. The reason for this is that matter and senses both are non-being. There is no happiness within them. They are devoid of any desire for happiness as well as any capacity to enjoy happiness. Every soul has happiness and bliss within it. Every soul has desire for happiness. Every soul has the capacity to enjoy bliss. But it is in an adverse condition because the path it has taken to acquire happiness is wrong.

If the soul shifts its viewpoint from dependent to independent and explores bliss within, it can acquire independent, self-sustaining and eternal bliss. And that is true happiness.

REINCARNATION

In the philosophical world it is a universally accepted principle that any existent spirit (*bhāva*) or being (*sat*) cannot be destroyed in its entirity and a non-existent spirit or being cannot be created. The definition of being (*sat*) is that creation, destruction, and permanence

(also growth, decay, and stability), are its combined and inherent attributes. Every substance undergoes change and transformation every moment. This is called *paryāya* (modes or variant states). One *paryāya* is destroyed and another is created but irrespective of any number of such changes the existence of an entity is never destroyed. The fundamental element or the existent substantivity is never destroyed. In other words its inherent nature has an intrinsic permanence.

At present I am a man, but, in fact, there is no fundamental entity or substance like man. Truly speaking I am a soul or the entity called soul. As I have taken a human body I am called a man. Even when I leave this human body, I will still exist. I will then take a new body. I will get this new body according to my *karmas* (subtle matter particles that adhere to soul and cause reincarnation). Then my recognition will be based on the newly acquired body. I have got the present human body only some years earlier. Even before that I existed as a soul. Then also, I used to be recognized by the body I had.

The process of leaving a body and acquiring another is called my reincarnation or rebirth. Termination (destruction) of one incarnation and beginning (creation) of another incarnation is called reincarnation or rebirth. My transformations every moment during birth and rebirth as well as the intervening period are called my *paryāya* (variant states). However, *cetanā* (sentience), inherent nature, knowledge, bliss, and other attributes of soul always remain permanent and stable. I am the fundamental substance called 'being' because I possess these attributes (*guṇa*) and variant states (*paryāya*) as well as the properties of creation (*utpāda*), destruction (*vyaya*) and permanence (*dhrauvya*).

My present incarnation is the consequence of the cumulative influence of *karmas* acquired during the preceding birth. My preceding incarnation was a consequence of the *karmas* of the birth preceding that. Thus there is no beginning of this chain of my earlier births. The chain of my rebirths and deaths is without a beginning. The *karmas* accumulated by me during my different births have been different. Therefore, I had to be born in various realms and various genuses during my various incarnations. There are some tangible evidences that confirm this belief about taking birth in various realms and genuses. A study of these evidences may lead to concrete reasoning in favour of the theory of reincarnation.

(1) In my neighbourhood a woman gave birth to male twins. Now they go to school. Both are exactly same in appearance, complexion and constitution. Both have been brought up under similar conditions. In other words both have been born and brought up in the same conditions. They generally wear similar dresses. It is difficult to recognize them individually when they are together.. But there is no similarity in their nature, habits, traits, and intelligence. One of them is considerate, generous, serene, humble, and sharp in studies. The other is harsh, cruel, ill-natured, arrogant, and dull in studies. One is happy to protect tiny insects, animals and birds and help colleagues. The other derives pleasure in willfully killing, torturing, and crushing tiny insects. In no time he starts a quarrel, squabble, or confusion. One is the darling of parents, neighbours, teachers, and colleagues. The other is the object of hatred, anger, and abuse by all. Looking at all this a question naturally comes to mind – why such marked dissimilarity in the nature and traits of twins? The spontaneous answer I find is this dissimilarity is caused by the *karmas* acquired by them during their preceding birth. Looking at their traits we have to accept that the two must have had different realms, genuses, conditions, and traits during their earlier incarnations. Looking at their present traits we can very well divine their future incarnations.

(2) A few years back an incident occurred near my village. It was widely reported in newspapers. There was a long standing feud between two families in that village. Finding an opportunity some people from one family hacked a hefty young man from the other family to death with spades. They buried the body under a mango tree in the farm of the very same young man. As soon as the family came to know of the gruesome act they lodged a complaint at the police station in a nearby village. Police acted fast and came to the village for inquiry. Legal formalities were completed and the convict was arrested. A list of eyewitnesses was prepared. The case came to the court for hearing. From the lower court the case was transferred to the sessions court. The hearings went on. Evidences were taken and the lawyers conducted the cross-examination. In the end the public prosecutor pleaded that it was clear from the evidence that the convict was guilty of culpable homicide as well as concealing the evidences. Therefore, according to the Indian Penal Code he should be sentenced to death.

At the other end, after about nine months of the date of murder a boy was born in the family of the victim. As the child grew to five years of age he showed some peculiarities. He was dumb. He was abnormally quiet. He would wear only saffron coloured clothes and prefer the company of monks and hermits. He would mostly sit on the bridge on the canal outside the village. One day he listened to the conversation of some family members. The essence of this conversation was that the judge was going to give his verdict that day and it would be nothing short of death sentence. After their breakfast they left for the court. They found the child sitting on the bridge over the canal. When he saw the family members coming he stood up, approached his father and said, "Father, you are going to the court. Please take me along otherwise an innocent will be hanged." Everyone was taken aback. How suddenly a mute by birth started speaking and why is he calling a murderer an innocent. They showered the child with questions. The child responded calmly, "Father, please be patient. I will tell you everything. But first take me to the judge immediately," and resumed his silence. Filled with curiosity and surprise, they took the boy to the court. The courtroom was filled with people from both sides. The judge read his judgement – "Based on the evidence and arguments as well as the accused having pleaded guilty, it has been conclusively proved that the accused has intentionally committed the murder of the deceased. Therefore, ..." Just then the five-year old child stood up and shouted, "Your honour! You are sentencing an innocent." The judge said in his resounding voice, "Order! Order! Child! What do you mean?" Without any hesitation the child replied, "Your honour! Please adjourn your judgement. Please come with me, I will take you to the real murderer and his accomplices. But please ask the police force to accompany you with handcuffs." The judge was very much impressed with the submission of the child. He adjourned the judgement and followed the child along with the police force. This made everyone present in the court curious and the lawyers as well as some other people also went along.

The child took them to the mango tree in that farm and said, "Your honour, please warn the police to be alert lest the criminal runs away." He then pointed at the murderer and his accomplices and said, "Your honour, first of all please get these people handcuffed, they are the real culprits." Those people were arrested at once. Now the child indicated a spot and said," The corpse is buried here, please get it dug

up." On the order of the judge the place was dug up and the corpse recovered. Now everyone had to accept the information revealed by the child. The judge asked, "Child, how come you know about this murder?" The child said, "The person murdered was none else but me. Theses people found me alone and killed me. I was not alert at that time." After that he blurted out that he acted dumb awaiting the right opportunity. Now the opportunity was presented and his duty is over. After this he ran away and became a hermit. Needless to say that the case was reopened, the innocent was released and the convicts got the punishment they deserved.

(3) We often witness, hear and read about incidents of *Jāti-smaraṇa* (memories of the past birth). Therefore, there should be no hesitation in accepting that beings are reborn. Those who do not believe in rebirth find these incidents of memories of the past birth to be unanswered questions. They have yet to find a scientific explanation for such incidents. The daughter of Pandit Himmat Bhai of Songarh has *Jāti-smaraṇa jñāna* (the knowledge about earlier births). Many a times she has been taken to the place where she lived during her past birth and there she has recognized the relatives and acquaintances of the past birth. She has also revealed many family secrets, which no outsider knew. On the advice of late Shri Kanji Swāmī I also met that girl in presence of Pandit Himmat Bhai. She was probably eleven years old then. Himmat Bhai also showed me various newspaper cuttings detailing interviews taken by Indian and foreign journalists.

I am aware of many other such incidents. In Rajasthan University, Jaipur, Prof. Banerji conducted a research, touring extensively around the country and outside for many years. He compiled, studied, and analyzed a number of incidents related to memories from the past birth. He collected first hand information from such persons and examined it thoroughly. He compiled information about hundreds of such incidents. After studying all these he came to the firm conclusion that a soul is reborn and many individuals remember numerous incidents from past birth. If the concept of rebirth was false no one could have memories from past birth and no such claims could be proved correct.

In fact, *Jāti-smaraṇa jñāna* is a strong and irrefutable argument in favour of the concept of rebirth.

(4) The realm of ghosts – Many incidents provide evidences that after death many persons are reborn in the realm of ghosts. In fact, the realm of ghosts is the realm of gods (*devatā*). Those who are termed a *preta-yoni* (ghosts) are, in fact, gods of that specific class. Their bodies are not gross or tangible like ours but subtle or ethereal. Their bodies cannot be caught with something solid. They cannot be confined within some solid thing. They are like a shadow and can take any desired form and shape. They have a different kind of knowledge as compared to ours. It is called *avadhi-jñāna*. With the help of this knowledge they can remember their liking and disliking of the past birth and punish or reward the related person. In the technical terms their body is called *vaikriya-śarīra* (mutable body). Their life-span is also much longer than that of human beings.

I have a cousin of almost the same age as mine. Once in a while, a goddess in the form of a beautiful woman appears before him during the night and talks to him. Many men and women living in that house have often seen her coming and going and talking to children. I have had many occasions to listen to and examine the truthfulness of information given by that goddess to my cousin. According to the goddess, six reincarnations earlier my cousin and she were husband and wife. After his death in that birth my cousin had undergone six incarnations while the wife reincarnated as a goddess. Since then she continues to be in the same realm. Drawn by the relationship and love of that earlier birth she visits my cousin.

Many people have witnessed, heard or read about numerous incidents related to ghosts and spirits. Although such incidents have not been examined scientifically, their number is far from insignificant. There are also a large number of people who have been tortured or rewarded by ghosts as a consequence of some related incident from the past birth.

(5) Needless to say that Indian religions accept the theory of reincarnation whereas modern people do not. Nevertheless, many famous scientists, after due research, have also reached to the conclusion that after the death of the body the soul continues to live and is reborn. Some prominent names worth mentioning are – Meyers,

Sir William Crooks, Sir Arthur Conan Doyle, and Sir Oliver Lodge who was also a member of the Royal Society.

THE SECRET OF LIFE

With birth one begets life. When this life is destroyed it is called death. After death there is another birth. Birth and death are the two sides of the same coin. These are two ends of life. One end is life and the other is death. It is difficult to say which end is first and which is last. When there is life, death is inevitable. When there is death generally birth follows. Generally, because with death some spiritual seekers terminate the lineage of rebirths. The cause of life and death is *karma*. Some spiritual seekers shed *karmas* with the help of austerities and meditation. With the destruction of *karma*s life and death also comes to an end. But most of the beings in this world are tethered to this endless chain of death after life and life after death.

Here two questions arise in the form of curiosity: **(1)** Life and death of whom, the soul or the body? **(2)** What is the form or the definition of life, the link joining these two ends?

With the rise of this curiosity I also see the dawning of the glow of the answer. Let us elaborate the first question a little. If we further clarify it the answer would become more simple and easy. Soul is an immortal entity. It neither dies nor is it destroyed. When it is without death it is also without birth. The body is a combination of particles of matter, an aggregate. It has never been heard or seen that a particle of matter gets born or dies. Thus neither soul nor matter gets born or dies. So what is it that gets born or dies?

This question is very useful in understanding life and death. Soul is a fundamental substance or entity. In numbers there are innumerable or infinite souls in this universe. When we talk of classification the souls can be divided into two classes – pure souls and impure souls. The pure souls are the souls liberated from *saṁsāra* (the cycles of rebirth); they are called *Paramātmā* (supreme soul) or *Siddha* (soul in the state of liberation). These souls exist with their natural purity and purity of attributes and modes. These souls have not even the slightest interaction at all with any non-soul or a substance other than the self. They are neither born nor do they die. Reaching beyond birth and death

they exist in their untarnished sublime form. The second kind is that of the impure souls which interact with matter. This interaction with matter is of three types – **(1)** *Dravya* or material *karma* (in the form of particles), **(2)** *Bhāva* or mental *karma* (in the form of attachment, aversion, and fondness), and **(3)** *Nokarma* or subsidiary *karma* (in the form of the body). A soul is in continuous contact with matter in these three ways. The *nokarmas* that continue to be in contact with the soul every moment are very minute. They cannot be felt through sense organs. After the death of the existing body the soul gets another gross body according to the *karmas* acquired by it. This is called its birth. It remains active in this existing body as long as it does not leave it. This is called its life. When it leaves this body and acquires a new body according to its *karmas*, it is called its death. In the world there are infinite such souls that exist in one particular realm and one particular body for a very long period. When they finally leave that body it is called their death. It is also called 'acquiring a new realm and a new body' by them. After their death they continue to get reborn time and again in the same realm and same type of body. This is called their birth. The intervening period of this birth and death is very minute. Such beings are called *nigoda* (the dormant form of life). This is a perpetual and continuous process of successive birth and death or successive rebirth with an extremely minute intervening period.

Thus we see that death is the natural end of life and birth is the natural consequence of death. Birth and death are the consequences of the interaction between soul and matter. Life and death are specific states of the soul that acquires or abandons a body. Since time immemorial soul has been acquiring new bodies and abandoning them in due course under the influence of *karmas*. Birth and death are the milestones in the long journey of soul commenced at some unknown point in the beginningless sequence of time. Therefore, the process of life and death is applicable only to body dwelling souls. It is applicable neither to disembodied pure souls nor to soul-less bodies.

Now the second question – What is the form or definition of the life that forms the bridge between the two ends called birth and death? It is a very important question and for its answer a detailed survey of living beings is needed.

Life is the name of the activity of that being which has *prāṇa* or life-force or vitality. Things having life-force are called *prāṇī* or beings. These living beings are *saṁsārī* or having mundane existence. The liberated supreme souls or *Siddhas* do not have *prāṇa*. For them pure *cetanā* or conscious-energy is the only *prāṇa*. The life-force in mundane beings is physical (matter dependent) and has its origin in *karmas*. It is not similar in all realms and genuses. It has low intensity in some and high intensity in others.

Prāṇas are said to be of ten kinds – five sense organs, vital force of mind, vital force of speech, vital force of libido, vital force of age, and vital force of exhalation and inhalation. All these vital forces are cause of life. Although the number of beings endowed with these vital forces is infinite, there is great variance in terms of the development of faculties of knowledge, wisdom, etc. This difference is evident not in beings of different species but also in those of same species.

We can divide all beings of this world in five categories. This categorization is done on the basis of five sense organs. In this world there are some beings that are endowed with just one sense organ, that of touch. This category includes the earth-bodied, water-bodied, fire-bodied, air-bodied, and plant-bodied beings. In these beings the development of the faculty of knowledge is of extremely low level. With the help of this underdeveloped, extremely low capacity of knowledge and perception they only slightly feel, experience and know sensations of cold, heat, etc. through their sense organ of touch. Due to fruition of intense knowledge and perception veiling *karmas* they fail to know and perceive much. In spite of this low level of knowledge they have a high degree of passions and sensual desire. For this reason they are always in a state of misery. They are unable to find a way to remove this misery. Even amongst these there is no limit to the misery of the *nigoda* (dormant) class of plant-bodied beings. During the period of just one inhalation such beings die and take rebirth eighteen times. They have the same body in continued cycles of rebirth lasting for a period longer than the highest imaginable number in known arithmetic. Sorrow depends on the intensity of passions. More the passions, the more is the sorrow and lesser the passions, the lesser is the sorrow. In this world these one sensed beings have the maximum intensity of passions. They are the most miserable beings. This is the most non-evolved and lowly state of beings.

As compared to these a slightly evolved state of beings is that of beings having two sense organs, those of touch and taste. These include conch-shell, *kauḍī* (a type of small shells), oysters, and many other members of the phylum Molusca; a variety of worms including leech.

There are some beings that have three sense organs. These are the organs of touch, taste, and smell. These include ant, louse, bedbug, scorpion, etc. The four-sensed beings have the sense organs of touch, taste, smell, and seeing. These include gadfly, mosquito, housefly, bumblebee, wasp, moth, etc.

All these aforesaid beings having one to four sense organs are insentient beings. The five-sensed beings have five sense-organs, those of touch, taste, smell, seeing, and hearing. Out of these some are sentient and others insentient. The sentient ones have the capacity to think and imagine. The five-sensed beings are: aquatic animals including fish, tortoise, and crocodile; land animals including horse, dog and cat; birds including crow, vulture, and pigeon; *aṇḍaja* or born from an egg, as are birds and reptiles; *jarāyuja* or placental, such as man; *potaja* or born as fully formed infants, as are elephants; divine beings, and hell-beings.

All these are various states of beings. All beings strive for happiness and fear pain. All beings strive for life and fear death. All beings desire a life filled with happiness. When a being suffers excessive and intolerable pain it desires to die as well. Although it is aware that death is its destruction, it still wants to remove pain even by dying. Thus its prime goal is to remove misery any way. Beings have one to four sense organs and insentient five-sensed beings are devoid of the faculty of thinking. Even their knowledge is at comparatively lower level of development. Therefore, these beings are incapable of conceiving about or working for happiness or a happy life. The sentient beings although have a desire for happiness, they do not know how to attain it. All beings suffer misery under compulsion, no one wants to do so of its own volition.

In mundane existence there is nothing like only and complete happiness; misery is ever present. However, a being sometimes has more sorrows and at others less. In the past some one had more

sufferings or other beings have much more sufferings; compared with such conditions when someone has lesser sufferings we call him happy. Only in this context a person having lesser sufferings considers him-self happy. In absolute terms he is not happy. The degree of misery does not always remain low. With passage of time it increases. For example someone is suffering from high fever. His body temperature is as high as 105 degrees. At that time he is in great pain. When the fever comes down to 102 degrees the pain is reduced. He considers him-self well. People also say that he is well. But as long he has fever he is not well. In the same way a worldly being suffers from mental stress due to intensity of fondness. Sometime it is more and sometime it is less. When the stress is less, he considers him-self to be happy. People also call him happy. But as long as the stress is there he is not happy. Stress is caused by fondness and misery is caused by stress. A being considers reduction in stress to be happiness and increase in stress to be sorrow. This increase or decrease in stress is not due to any outside thing, it is due to increase and decrease in passions. For example if someone has little wealth but he is contented, he suffers from lesser mental stress. Someone has enormous wealth but he still hankers for more, he suffers from more mental stress.

Living is also an art. To spend life somehow is not living. To fill joy in life is an art. Only that individual who understands and believes that he is a sentient soul knows this art. The body and other such coincidental outer things as well as passions and other such illusive feelings neither belong to him nor are attributes of his true form. He does not seek happiness in material things, he seeks happiness within his soul. He only gets true happiness. His inner agitation and miseries are removed.

MY PRESENT STATE

I am not aware of this secret of life. If I am aware I have not absorbed it. If I have absorbed it I have not moulded my life accordingly. Since time immemorial I continue to hear about things that enhance my desires for carnal and sensual pleasures and attachment. Other than that I have never tried to know about things that enhance the bliss of my soul. I have been considering mundane enjoyments to be bliss. I have yet to come out of that state. Even today I believe that material things give me pleasure. Therefore, I remain

involved in manipulating material things. I make efforts to acquire such things that I believe to be sources of pleasure for my sense organs. I try to push away things that I believe to be sources of pain for my sense organs irrespective of their being material or sentient. I experience joy and pain or happiness and sorrow in these activities only. I have become dogmatic in my belief that material things alone give me pleasure; I cause pleasure and pain to others; I benefit or harm others. I do so out of ignorance and fondness. I always ignore the fact that every substance is independent. No substance transforms some other substance. No material or sentient thing can give me pleasure or pain. I cannot give happiness or sorrow, life or death, joy and pain to anyone. Happiness and sorrow are consequences of good or bad *karmas* and good or bad attitudes. In this process outside things have the role of external efficient cause and not that of the perpetrator. If I understand correctly this mutual relationship of external efficient cause and effect between substances, many of my confusions and misconceptions could be removed. Then I will not accept any outside agency to be the perpetrator of my happiness and sorrow. Instead, I will consider my own self to be responsible for fruition of my good and bad *karmas* and their consequences. In the same way I will not consider myself to be the perpetrator of happiness and sorrow of others. Only this belief will be right and rational. I will get many direct benefits due to this belief. Such as

(1) I cause pleasure or pain to others or make others happy or miserable, this belief used to fan my ego. I will be free of that conceit.

(2) I believed that other material or sentient things caused pleasure or pain to me or made me happy or sad. This filled me with feelings of helplessness and dejection. If I believe that some sentient being has caused me pleasure or pain I will have feelings of attachment or aversion for it. I would think of favouring or harming it. However, if I have the right belief I will neither have feelings of helplessness or dejection nor those of attachment or aversion. In such condition I will neither be pleased, nor dejected. Thus I will be able to avoid rising of passions within me.

(3) I will derive a spiritual and psychological benefit from this belief. Till now I used to look at others for my progress, development, and wellbeing. The God will make me cross the ocean of rebirths or the

guru or the scriptures will provide knowledge to me. The beatitude of the soul is attained by shedding *karmas* and that in turn is effected through destroying passions; and making endeavour at perceiving, knowing and experiencing the sublime form of soul. Also, spiritual knowledge is not something to be given or taken, it is to be evoked. Spiritual knowledge resides within the soul and it has to be unveiled there only. The god, guru, or scriptures are mere external efficient causes. Such faith will strengthen my self-confidence and I will be equipped with the determination to evoke spiritual knowledge to attain beatitude of my soul.

I have been endowed with human life, a family, wealth and many other things as a consequence of my acquired *karmas*. These are coincidental things and modes. A favourable alliance with them makes me happy and separation from them makes me sad. I have a possessive attitude towards them. This makes me conceited. This is me; I am a human being; I am a scholar; I am this, I am that; etc. All this is egotism. To believe that these things are mine is egocentricity. This conceit and egocentricity is the central theme of the chain of my rebirths since time immemorial. To think of attaining happiness from these is futile. In fact, the chain of rebirths is nothing but conceit and egocentricity. These are the root causes of sorrow.

On contemplation I find that, but for egocentricity nothing I have in this life is with me since my birth. During my earlier incarnations also things were never with me but this egocentricity was still with me. This means that conceit and egocentricity are caused by some motive reason. These are devoid of happiness, knowledge, and sentience. Therefore, they are not soul. They are not even attributes of soul because they have no bliss. Their origin is in the attitude of possessiveness for substances other than self. Conceit and egocentricity will not arise if one is free of this attitude of possessiveness for substances other than self. And in absence of these there will be no misery. In order to be rid of attitude of possessiveness for substances other than self, one has to shift the direction of his perception towards the self. That is possible only when I know and believe in the true answers to the questions - What am I? What is my real form? What is the form of bliss? I want to change my present condition to a better one where there is no sorrow, no stress, and no chain of rebirths. I want independent and non-diminishing bliss. That can only be found through

right perception, recognition, and experience of the blissful form of my soul or the self.

MY REAL STATE

There are numerous modes (*paryāyas*) of soul. All these modes are never found in the same or one disposition. The factor responsible for variations in modes is called disposition (*bhāva*). A mode of soul can have a maximum of five kinds of disposition. These five types of disposition are – **(1)** *Aupaśamika*, **(2)** *Kśayika*, **(3)** *Kśayopaśamika*, **(4)** *Audāyika*, and **(5)** *Pāriṇāmika*.

(1) *Aupaśamika* – this disposition comes with the suppression of *karmas*. When the intrinsic potency of *karma* remains inactive for some reason it is called *upaśama* or suppression. This means that the *karmas* are in existence but they do not come to fruition for some time. A good example is mixing alum in turbid water. This causes the dirt particles to settle down. Although the dirt is still within it, the water appears clean. In the same way when the *karmas* are suppressed the soul appears clean. When the *karmas* come to fruition due to some motive cause pervert attitudes appear in the soul. The *aupaśamika* disposition is also a kind of purity of soul.

(2) *Kśayika* – this disposition comes with the shedding or destruction (*kśaya*) of *karmas*. The ultimate purity of soul is attained when it is completely free of any association with *karmas*. This dissociation with *karmas* is achieved by shedding or destroying *karmas*. Something like water becoming clean and pure when all dirt or contamination is removed from it.

(3) *Kśayopaśamika* – this disposition comes with the destruction-cum-suppression (*kśayopaśama*) of *karmas*. Here a fraction of the *karmas* known as all-destroying components are destroyed through fruition in context of the present time and suppressed in context of the future time. At the same time another fraction known as partially destroying components remain in fruition. It is a mixed disposition. Something like pouring water in another pot when suspended particles have settled down after mixing alum. This water is partly pure and partly impure.

(4) *Audāyika* – this disposition comes when *karmas* actively influence soul. Fruition of *karmas* is dynamic impurity of soul. Something like settled particles in water brought to suspended state by churning.

(5) *Pāriṇāmika* – this disposition comes when a soul transforms into its natural untainted form.

These five kinds of disposition are evident in soul. All the modes of a soul are essentially in any one of these dispositions irrespective of its being worldly or liberated. These five dispositions are not found in non-being entities. It is not necessary that all the beings have these five dispositions together. In the liberated state a soul has two of these – *kśayika* and *pāriṇāmika*. As these five are unique to soul they are termed as essence of soul.

Of these the first four are said to be dependant on external efficient cause and the *pāriṇāmika* disposition predominantly on intrinsic force. Every action in this world is governed either by external efficient cause or by intrinsic force. That in absence of which an action does not happen is called its specific external efficient cause. Therefore, the first four dispositions are categorized as causal. Out of these only the *pāriṇāmika* disposition is the eternal natural disposition of soul. When one directs his thoughts towards this fundamental nature of soul he takes the first step towards *dharma* (right path).

It would not be out of place to explain this *pāriṇāmika* disposition with the help of an example. The normal physical property of water is coldness. When it comes in contact with fire it becomes hot; and in that condition it appears to have lost its natural coldness. When hot, it is not possible to trace its natural coldness by using our tongue, hands, or eyes. However, with the help of our knowledge we can deduce that this heat is temporary and will soon be lost; thus the natural coldness exists even in the present hot condition. The hot condition of water is not its permanent physical property; it is a transitional state. In the same way the fundamental eternal nature of soul is peace, independence, and bliss. However, in its present state the low level of knowledge and purity due to its dependence on outside factors is a temporary condition. Orientation with this temporary condition does not allow us to experience the real eternal and pure nature of soul. Other than its

apparent part, soul is ineffable and incorporeal. But it can be experienced through introversion. It has no beginning and no end, it is beyond the reach of sense organs and a completely sentient substance.

In conclusion it can be said that first four of the aforesaid dispositions are the results of by suppression, destruction, destruction-cum-suppression, and fruition of *karmas*. However, beyond any physical or metaphysical influence, the *pāriṇāmika* disposition is absolutely independent and natural. It is the intrinsic nature of soul. The purity in this disposition is not achieved by removing impurity as in *kśayika* disposition. Thus there is a marked difference in the purity of the two.

THE PROCESS OF KNOWING A THING

There are two means of knowing a thing -- *pramāṇa* (absolute and exclusive validity) and *naya* (partial validity). Of these, *pramāṇa* is a process of knowing a thing in its entirety or in a holistic manner. The process may involve knowing a thing through just one attribute but with the help of that one attribute it knows that entire thing. *Naya* is one part of *pramāṇa*. A thing that is known through *pramāṇa* in holistic manner is broken into parts and a single part or condition is known through *naya*. Thus the process of knowing a thing in its composite form is *pramāṇa* and to know just a constituent part of it is *naya*. The term *naya* has also been defined many other ways. The intent of a speaker is also called *naya*. Alternatives of inferences arrived at through *pramāṇa* are also called *naya*.

There are two categories of *pramāṇa* - **(1)** *pratyakśa* (direct) and **(2)** *parokśa* (indirect). Generally speaking to perceive and know a thing with the help of sense organs and mind is called *pratyakśa jñāna* or direct knowledge. The knowledge of things that are beyond the reach of these organs is called *parokśa jñāna* or indirect knowledge. But in Jain philosophy *pratyakśa jñāna* is that for which soul is not dependent on sense organs, mind, or any other outside factor like light. Thus the knowledge that is independent of any outside factor is *pratyakśa* or direct and that which is dependent on these is *parokśa* or indirect. Everything is its own cause in its transformation. Although the ability to transform develops with the help of motive cause, but transformations through motive cause are not considered worthy and

sublime. All transformations eventuated by outside motive cause are mundane or of the physical realm. Only those that are independant are spiritual. The defining and division of *pratyakśa* and *parokśa* follow this viewpoint. However, Jain philosophers have recognized and accepted the general definition of *pratyakśa* by calling it *saṁvyāvahārika pratyakśa* or physically direct.

Knowledge is said to be of five kinds – (1) *mati-jñāna*, (2) *śruta-jñāna*, (3) *avadhi-jñāna*, (4) *manaḥparyaya-jñāna*, and (5) *Kevala-jñāna*. Of these *mati-jñāna* and *śruta-jñāna* are subjects of indirect perception as they are dependent on outside factors like sense organs and mind. The remaining three are subjects of direct perception. *Avadhi-jñāna* and *manaḥparyava-jñāna* are acquired with the *kśyopaśama* of the related *karma*s and *Kevala-jñāna* is acquired with the *kśaya* of *jñānavaraṇīya karma* (knowledge-obscuring *karma*). These three are acquired by soul without any outside help.

Besides *śruta* all the other four *jñāna*s are self-acquired and without alternatives. Therefore, they are said to be *pramāṇa* or holistic. On the other hand *śruta-jñāna* is mental as well as verbal; it also has alternatives and therefore it is said to be *pramāṇa* (absolutely valid) and *naya* (partially valid) both. In other words *śruta-jñāna* is self-oriented as well as other-oriented. The mental *śruta* is self-oriented and can be acquired by a seeker or scholar. The verbal *śruta* is other-oriented. Through this the scholar imparts knowledge to others.

Pramāṇa (validity or authenticity) and *naya* (standpoint or parameters of examination) are alternative means of acquiring knowledge. When the aspirant intends to know in entirety, his knowledge is *pramāṇa* (valid). When he intends to know a portion of what he has acquired through *pramāṇa*, it is called *naya*. *Naya* is not complete validity but, as it is a fraction of *pramāṇa*, it cannot be called invalid also. A substance has infinite qualities, attributes, and distinctive features. Word or language does not have the capacity to express these infinite attributes and distinctive features. When someone describes some particular quality or distinctive feature of a thing he, in fact, magnifies that particular feature and minimizes other features. He does not decry, ignore, or deny other features. For this reason unrelated *naya*s are called false and related *naya*s are called right *naya*s. No *naya* is absolutely true or absolutely false. Every *naya* has fraction of truth

and not entire truth. Many different categories of *nayas* have been defined. For example: *dravyarthika* and *paryāyarthika*; *niścaya* and *vyavahāra; naigamaa, saṁgraha, vyavahāra, ṛjusūtra, śabda, samabhirūḍha, evambhūta*. Besides these there are other innumerable types of *nayas*. As many words there are, so many are *nayas*.

Knowing a thing from its existent material aspect as well as transformational or variant aspects is called *pramāṇa* (absolute validity). Knowing it from either existent material aspect or transformational aspects is called *naya* (partial validity). Based on this, two categories of *nayas* have been made – *dravyarthika* (existent material aspect) and *paryāyārthika* (transformational aspect). Every thing has the duality of ordinary and special qualities. Ordinary means seeing as a whole and special means seeing in parts. In its overall form a thing is complete or an unbroken unit. It is seen many ways through its numerous attributes, variations, and qualities. Seeing a thing in its holistic aspect is called *dravya dṛṣṭi* or existent material viewpoint and seeing it by breaking it into its constituent components is called *paryāya dṛṣṭi* or transformational viewpoint. The *naya* that mainly considers the existent material is called *dravyārthika naya* and that which mainly considers the transformations is called *paryāyārthika naya*. It is not that existent material aspect completely ignores the transformational aspect and vice versa. This categorization is based on the emphasis laid. In absence of this correlation the other aspect will be completely ignored and such unrelated viewpoint will become absolute. Absolutistic viewpoint is always false.

The *dravyarthika naya* has three sub-categories – *naigama, saṁgraha*, and *vyavahāra*. The *paryāyārthika naya* has four sub-categories – *ṛjusūtra, śabda, samabhirūḍha*, and *evambhūta*. Of these seven *nayas* the first three are also called *artha-naya* (standpoint of meaning) and the remaining four are called *śabda-naya* (standpoint of word). This is because in assessment of things these have predominance of meaning and word respectively. Brief definitions of these are as follows –

. *Naigamaa naya* – Standpoint that accepts a desire or decision that has not been acted upon. An example – a person preparing to cook food was asked, "What are you doing?" His answer was, "I am cooking

rice." Although he has only decided to cook and is not yet cooking rice, it is a socially accepted idiom.

Saṁgraha naya – The standpoint that accepts many modes or variants as one substance, or many substances with similar attributes as one in a collective expression. For instance when we say 'substance' it includes being, matter, and all other substances.

Vyavahāra naya – The standpoint that examines information acquired through *saṁgraha-naya* using a continuous process of logical division in order to enhance any acquired information. For example dividing substance into being and non-being. Then further dividing the two. Without such divisions knowledge of reality remains elusive.

Ṛjusūtra naya – In the aforesaid *naya*s the concept of division is limited to collective things or groups of many things. But even in a single substance or a thing there are variations with passage of time. The standpoint that examines the form of a thing only at the present moment is called *ṛjusūtra naya*. Here there is no significance of the variants of the thing in the past or future moments.

Śabda naya – The standpoint that examines different meanings of words or statements depending upon various grammatical parts of speech like tense, case, gender, number, etc. For example – 'Rama was' and 'Rama is', in these two expressions although the subject, Rama, is same there is a difference of state base on tense or time.

Samabhirūḍha naya – The standpoint that examines different etymological meanings even of synonyms. For example Indra, Shakra, and Purandar being names of the king of gods are synonymous but there etymological meanings are different. Indra is one who has grandeur, Shakra is one who has power, and Purandar is one who destroys cities.

Evambhūta naya – The standpoint that calls for use of right word for right action and not otherwise. For example the term Indra should be used only when the context is of grandeur and not when he is worshiping. Of these every preceding *naya* is the cause of the following one. Employed in this primary and secondary relationship they lead to right perception.

Niścaya naya and *Vyavahāra naya* – These two are simply styles of expression. *Niścaya naya* (noumenal or unconventional standpoint) conveys the sublime form of soul expressing infinite attributes of soul collectively. *Vyavahāra naya* (phenomenal or conventional standpoint) describes each of these attributes separately and individually. *Niścaya naya* is dependent on the self or soul and *vyavahāra naya* is dependent on things other than soul. According to *niścaya naya* soul is untouched by and free of *karmas*, it is singular, it is stable, it is not unique, and it is not combined. According to *vyavahāra naya* soul is touched by and is in bondage of *karmas*. Under the influence of *karmas* it takes different forms including human and infernal beings. With reduction and increase in intensity of its energy components it remains unstable. It appears unique due to various qualities including knowledge, perception, and conduct; and because of *karmas* it has perversions like fondness, attachment, and aversion which in turn make it appear happy or miserable.

These two *nayas* are relative in nature. When we look at or talk about the sentient substance or sublime soul the *niścaya naya* becomes preponderant and *vyavahāra naya* insignificant. In that context from the absolute standpoint the conventional standpoint is called unreal or false. When we look from transformational angle and describe the impure state caused by *karmas*, the conventional standpoint becomes preponderant and absolute standpoint insignificant. In that context from the conventional standpoint the absolute standpoint is called unreal or false and conventional standpoint is real and true. This system is called *nayavāda* or *naya*-methodology.

The application of *niścaya naya* is advised for those who are at the lofty spiritual level (sublime state of soul), whereas that of *vyavahāra-naya* is advised for those who are still striving for that lofty spiritual level (the laymen who have spiritual bent and the ascetics who partially dwell in the three-jewels or *ratnatraya* or right perception-knowledge-conduct). In the Jain canon *niścaya naya* is called goal and *vyavahāra-naya* the means, and the two are interdependent. However, it is not that *niścaya naya* is the sublime state of soul or the *vyavahāra-naya* is the means to attain that pure state. These two are names of the styles describing the two. Considering any one *naya* to be acceptable and absolutely true and another to be rejectable and false is the result of

not understanding the doctrine of *Nayavāda* or *Syādvāda*. *Naya*s are right only when they coexist and are complementary. If they are mutually contradicting they will be called false *naya*s.

SEVEN FUNDAMENTALS

According to Sanskrit grammar the etymology of the word *tattva* (the fundamentals) is – its concept or essence is called *tattva*. Here the pronoun it relates to thing or substance. The basic or fundamental form of a thing is called *tattva*. The inherent meaning of that form or its essence is called *tattvārtha*. This term, *tattvārtha*, has been frequently used in Jain scriptures in context of right perception. To understand the meaning of fundamentals and have faith in it is called right perception. This will be discussed in due course but first it is necessary to know what is a fundamental and what is its true meaning. To know the form of a substance is even more essential than knowing the substance itself. Without knowing its form it is not possible to know a substance.

There are seven fundamentals – being (*jīva*), non-being (*ajīva*), inflow of *karma*s (*āśrava*), bonding with *karma*s (*bandha*), blocking the inflow of *karma*s (*saṁvara*), shedding the *karma*s (*nirjarā*), liberation (*mokśa*). This universe basically constitutes of two things – being and non-being. Of these *jīva* is most important because it is the motive element in the realm of spirituality. I am a being, in this world I suffer many miseries. I want to be free of these miseries. It is my perpetual desire that I become free of these miseries, I get liberated. What is my desire is the desire of all beings in this world. But till this point of time I have not been able to rid myself of these miseries. This is because I have not yet been able to know who am I? I have also not been able to know the causes of sorrow? In spite of that I have continued to make efforts to remove miseries. I am like a charlatan who is unable to diagnose the disease but continues to administer medicines. When he finds the medicine ineffective he just keeps on changing the medicine. Likewise I also keep on taking various steps to remove my malady without understanding the self and without knowing the causes of my misery. When I fail to remove the miseries I consider others responsible for that and start hating them. I become fond of the persons or things that appear to be sources of happiness for me. I have heard and seen also that when hit with a stick a dog holds the stick and chews it. I have also had attachment and aversion for the apparent sources of

my pleasure and pain and failed to comprehend the real sources. And that is why I never thought of confronting those real sources.

When I tried to fathom deeper it was revealed on me that there were two root causes for my miseries – one, my ignorance and two, my association with non-being or matter. Due to my ignorance I never knew what was my true form? And what is the form of this entity called non-being or matter? Had I known my own form I would have understood the self and recognized 'the other'. Thus with the disjunctive knowledge of the self and 'the other' I would have turned away from 'the other' and indulged in the right endeavour for breaking the bonds of miseries or getting liberated.

The second cause of my miseries is my association with matter or non-being. Due to this, since time immemorial, matter continues to have control over me and veil my virtues with bondage of *karmas*. This continuing process of bondage of *karmas* still plagues me. Now that I have the awareness of the self and 'the other', the form of being and non-being, I also understand the character of *karmas*. *Karmas* impinge on me and create a bond by area specific pervasion (*kśetrāvagāha*). This inflow of *karmas* is called *aśrava* and creating a bond is called *bandha*. After knowing the form and character of these I have to accelerate my efforts for liberation. I will have to take two steps for this. I will have to block the inflow of *karmas*. This will be *saṁvara*. The *karmas* that are already fused with me will have to be slowly removed one by one. This is called *nirjarā* or shedding of *karmas*. A day will come when, with my endeavour, I will shed all the *karmas* fused with my soul. This is called *mokśa* or liberation; liberation from miseries, liberation from *karmas*.

Thus there are seven fundamentals in this world – being (*jīva*), non-being (*ajīva*), inflow of *karmas* (*āśrava*), bonding with *karmas* (*bandha*), blocking the inflow of *karmas* (*saṁvara*), shedding the *karmas* (*nirjarā*), liberation (*mokśa*). Some *ācāryas* (ascetic leaders) include *pāpa* (sin) and *puṇya* (merit) and accept nine fundamentals. Those who accept only seven fundamentals consider *puṇya* and *pāpa* to be part of *āśrava* as they are the motive cause of inflow of *karmas*.

Of these seven the true fundamentals are only two – being and

non-being. The remaining five are just states or modes of being and non-being. Therefore, the first two are the important fundamentals.

NEED OF *DHARMA*

This is the age of science. There is great progress in the field of science. The astonishing achievements of science have strengthened the belief of people in science. This belief has gone so deep that today man expects and seeks solution to each one of his problems in science. Today science has become the most essential need of human life. But the most surprising thing is that the science that has provided numerous means and equipment for the comforts and protection of human body has failed to provide any means or equipment for the soul, the source of the importance of the body. The primary reason for this is that science neither has knowledge of or belief in soul. *Dharma* has no significance for those who do not believe in the self or soul. The first step on the path of *dharma* is the awareness of the self and belief in soul. *Dharma* is for the bliss of soul. *Dharma* uses body for the happiness of soul, whereas science uses soul for the pleasures of body.

All the sects, religions, and philosophies in this world which in some way or the other believe in the existence of soul and even those which consider the body to be the soul, accept *dharma*. This is the reason that *dharma* has become deep rooted in human ethos that every single person likes to be called righteous (religious) and no one likes to be called a sinner. Every single individual feels humiliated when called sinful and proud when called righteous in mundane context, spiritual context, or both. This means that by heart every person considers *dharma* to be good and sin to be bad.

Once an American scholar met me in connection with his thesis. During the discussions he said, "You Indians give a lot of stress on religion. But religions have caused too much bloodshed in this world, millions of people have been killed and the process still continues. Religions have spread hatred among people and not love. Religion has raised walls between people instead of making bridges. Religion has inspired fanaticism and not prudence. Religion is an intoxicant like opium. Therefore, wise people reject it considering it to be worthless."

After hearing him patiently I asked, "Tell me one thing, if someone clobbers you with a stick what would you call this behaviour?" "Very bad, " he replied. "If someone applies an ointment and dresses your wound what would you say?" "Very good, " he said. Then I explained, "Yes, you have accepted that to cause pain or torture others is bad. We call it sin. To protect others and to love them is good. We call it *dharma* (religion according to you). In the same way to tell a lie, to steal, to look at sisters and daughters of others with bad intent, to accumulate excessive wealth and not to use it for public welfare, and other such deeds are considered sins and to avoid them is *dharma*. Is this *dharma* bad? or is such *dharma* is like opium?" He deliberated for some time and then said, "If this is religion it is very good. No one can call it opium. In fact, the world today needs such religion only."

I further explained to him, "Brother, indeed, this is *dharma*. No one has ever gone to war or indulges in carnage for this religion. Yes, wars have been fought in name of religion not for religion. Tell me when and who has fought a war for altruism, truth, public welfare, or friendship? Religion is related to soul not body or some specific acts of the body. If the soul is religious the activities of the body become known as religious. When there is religion inside, there is religion outside also. If there is no religion inside what appears to be outside is not religion but mere hypocrisy.

I told him an example from Jain scriptures. *Bhagavāna* Mahāvīra was wandering in the state of Karnataka. During his wanderings he arrived at Rajpur, which was the capital city of Karnataka in those days. The ruler there was King Jīvandhara Kumara. Hearing the news of *Bhagavāna*'s arrival, he collected the worship-material in a gold-plate and walked to behold and offer homage to *Bhagavāna*. On the way he saw a pavilion where *yajña* rituals were being performed. Suddenly a dog entered the pavilion and touched the offerings with his mouth. Seeing the offerings spoiled the participants in the ritual got angry. Some Brahmins rushed to the dog with sticks in their hands and punished the dog for the horrendous crime. Before Jīvandhara Kumāra could grasp the situation the dog was lying before him writhing and yelping in pain. Jīvandhara Kumāra realized that the dog was beyond any treatment and about to die. He put the gold plate aside, took the dog in his lap and started reciting *Ṇamokāra* mantra. He gave preference to nurse a being in pain over paying homage to *Bhagavāna*.

The dog died within a few moments. Jīvandhara Kumāra got up, returned to his palace, took a bath and proceeded to pay homage to *Bhagavāna* with a fresh plate of worship-material. After paying homage he listened to the sermons. In fact, kindness of heart is religion, feeling of universal (for all beings) fraternity is religion."

My visitor happily conceded, "Indeed, that is religion. I have come across this definition of religion for the first time. In fact, such religion is the need of the day.

What is religion? The Jain sages have answered this question with numerous definitions of religion. At some places they have defined with more emphasis on extrovert viewpoint, at other places with emphasis on introvert viewpoint, and at still other places with emphasis on both. First of all we have to lay the foundation of religion. If the foundation is strong and solid we can raise a palace of religion over it. 'There is an aphorism – *Daṁsaṇa mūlo dhammo*. It means that right perception (*samygdarśana*) is the root or foundation of religion. *Samygdarśana* means – I first know the self or my soul and things other than that with discernment. After that I consider my soul to be the sole object of my aspiration and abandon all attachment with other things. This way an elaborate definition has been provided from the introvert viewpoint. Another aphorism – *vatthu sahavo dhammo* – says the eternal or abiding nature of a thing is religion. The abiding nature, sentience (*cetanā*), of soul is religion. To have faith in that is the foundation of that religion. It is not enough to know and believe that the intrinsic nature of soul is religion. True or ultimate religion is to invoke that nature in the self, experience it and merge with it. In this context only it has also been said that conduct (ascetic or spiritual) is religion. From the introvert or spiritual angle conduct means experiencing the intrinsic nature of the self and from extrovert or mundane angle it means to purify one's behaviour and praxis to attain that state. Both these are religion. Solely from the mundane viewpoint the definition of religion is – amnesty is religion. In other words religion is altruism, *ahiṁsā*, and universal fraternity.

Today, probably more than ever, the world needs this aforesaid non-sectarian religion.

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Chapter - 2

VARIOUS RELIGIONS AND *SYĀDVĀDA*

POSITION OF VARIOUS SCHOOLS OF THOUGHT

Presently there are roughly three thousand different religions and sects in the world. The number of their sub-sects and branches goes in thousands. The African continent alone has more than fifteen thousand different religious sects. However, basically religion (*dharma*) is just one. *Dharma* is not confined to human beings alone. It covers every living being, the whole sentient and non-sentient universe. *Dharma* is, in fact, the intrinsic nature of a substance. To attain its pure natural form is the *dharma* of a thing. In terms of intelligence and prudence the humane race is the most evolved or developed among species. As compared to other beings, man has greater capacity to understand what is good and what is bad for him. With the wealth of his wisdom man uses nature's resources and other beings for his benefit. Man also has means of knowledge and education at his command. It is man only who has the ability to analyze his gains and losses. The surfeit of schools of thought, religions, and sects has evolved only in the name of welfare of the humanity. Every new sect has been formed on the pretext of human welfare and as reform in some already existing religion or sect. It starts as a revolution for reform and is given the glorified name of the lofty ideal of beneficent assimilation of ancient schools of thought and traditions. In due course that revolution for assimilation and reform takes the shape of a new sect and than it is claimed to be ancient by declaring that it is not reform but the reclaiming of the original idea of the propagator. This has been the common history of all sects and sub-sects. Place, time, and circumstances play the most important role in establishment of sects. It is ironical that a sect having its origin in specific place, time, and circumstances; which is mostly based on the theories and beliefs of a particular person; is declared to be all pervading and eternal truth. A religious scripture written by a particular individual is claimed as written by God.

RELIGION AND SECT

No religious sect in this world is eternal. The origin of every existing sect can be traced to some influential person belonging to a particular period and geographical area who branded his personal beliefs and opinions as religion. The inherent purpose of fostering and satisfying the personal ego of the propagator is the inspiring cause of establishing these sects. That person declares him-self to be unique and divine personage as compared to the ordinary common people. Fully exploiting and utilizing the faith of his followers, he proves him-self to be a miraculous and sagacious individual. He establishes him-self to be a part and incarnation of the so-called entity God, with a conceptual name and form. Instead of prudence, he wishes to evoke blind faith in his devoted followers so that they are always under the influence of his pseudo-miracles. In fact, the purpose behind calling his writings as superhuman or those of God is that people continue to accept those writings as sacrosanct canon and have no doubts in anything included therein.

Indeed, all different sects have their origin in the social needs of their respective time and place; they are not religions. Most of the religions in the world are known by names of individuals. A sect bearing the name of an individual may represent the ideology of that person but on what basis can it claim to be the eternal truth? All sects claim to be religions but encourage violence, misconduct, aversion, and envy. The history of religions reveals that these so-called religions have been intolerant to other religions and faiths. These religions have dealt cruelly and atrociously with people belonging to other religions and faiths and proselytized them at the point of the sword. These religions have also sanctified destruction of followers of other religions. Although propagation of moral values and spread of love for humanity being their pronounced goal, they have worked for spread of falsity, hatred and superstition. Getting support of the state, these sects took terrible and destructive shape and inflicted horrifying atrocities on followers of other religions and faiths. This apparition called sectarianism threw Buddhism out of India. It reduced thousands of scriptures to ashes; set fire to many centers of knowledge; transformed or destroyed thousands of temples, idols, and churches; deprived millions of people of human rights by branding them untouchables;

annihilated millions of people; and inflicted the horror of exodus on millions of Jews. Even today these religions and sects continue to spread hatred and fan fanaticism in the human race. Stark realities like religious terrorism, hatred between Muslims and Jews, organized proselytizing, etc. are fast depriving religious sects of their usefulness to human society.

It would be wrong to conclude that religions and sects were or are established for the purpose of spreading hatred in or destroying human race. In fact, these are established for invoking feelings of goodwill, friendship, service and altruism. It is the need of the hour to emphasize and promote the said virtues and codes for which they were originally established.

Every religious sect contains moral values and ideals of beatitude and progress of humanity within its ambit. Also included are the guidelines of egalitarianism and solidarity of mankind without any discrimination based on place, time, caste and creed. Today there is the need of spreading and promoting these principles, ideals, and guidelines. Only these values can be called religion. The things that foment feelings of alienation, hatred, animosity and inequality; the principles or religious texts that on some pretext and in some way support killing of beings, consumption of intoxicants and meat, lechery, and other such vices are called sin not religion. The sects that support and promote such sins can neither be called religion nor something superhuman or divine.

Why these sects and their scriptures supported things that the modern discerning man considers despicable social evils? This is a natural question. There could be only two answers to this question. First, that the propagators and leaders of these sects were infected with these vices. In order to make these vices sacrosanct they supported them and declared them to be doctrinal. And second, The state or the country and the period in which these sects were founded was widely infested with vices. It was not practical to condemn or censure these vices, neither could it be expected that the vices could be eliminated just by condemnation. Therefore, taking the middle path by accepting the lesser evil some of the vices must have been allowed accepting them into the codes. However, no matter what the reason was, vice is always a vice, and evil is always evil. By branding it religion it cannot

become religion. But it is surprising that most of the sects supported evils like meat eating and killing of animals, and widely promoted them in name of religion.

RELIGION AND PHILOSOPHY

India is a religious country. Deliberation, contemplation and discussion about the self and the world and their interrelation have always been going on here. Rising above the mundane problems, the sages and philosophers of this country have applied their energies in exploration of the entity called soul and its form. They have put in years of hard meditational practices, pondering and rumination. It was these endeavours that yielded Indian philosophies. *Darśana* means to perceive or see; to assess a thing perfectly by direct perception. They did not limit their quest to the physical things directly perceivable through sense organs but also included soul that is beyond the reach of the sense organs. It is said that those sages and philosophers directly perceived these fundamentals. They vividly elucidated in words the way they perceived or experienced those fundamentals. The verbal presentation of these thoughts, conceived by these sages as a consequence to the self-realization, is called *darśana* or philosophy.

It is surprising to find that there is no uniformity in the philosophies of various sages and philosophers. The results of their explorations of the self are not same. Self-realization is unambiguous, vivid as seeing direct, and without any shade of doubt. But these philosophies are mutually contradictory. This indicates that in this context the meaning of philosophy is not self-realization. Some scholars believe that here philosophy means overview or general perception and not self-realization. There is little scope of difference of opinion in an overview. Difference of opinion is in defining or theorizing the results of general perception. This appears to be the reason for the contradictions in these philosophies. This meaning of the word *darśana* or philosophy (general perception) appears to be evidently correct.

Another opinion about the meaning of the word *darśana* or philosophy is that each philosopher sage tried to know the form of a thing from his own individual perspective and repeatedly pondered and ruminated over from that angle alone. As a consequence they vividly

visualized the form that conformed most to their dominant feelings or preconceptions. This means that they first fixed the parameters or perspective from which they desired to know the form of sentient and non-sentient entities and their inter-relations, and the secret of the overall arrangement of the visible world. After that, as a consequence of continued pondering and ruminating, they had a feeling of understanding the fundamentals. They took it to be the direct perception of the universe. Thus philosophy has its origin in preconceived viewpoint.

Besides all this the origin of philosophies has also been evaluated from completely practical or mundane angle. Some scholars are of the view that the discipline of philosophy was developed in order to define and elaborate a religion in a logical and empirical way from a supportive perspective. Philosophy is not religion but a style of elaborating religious doctrines or theories. In India there was a period of centuries before and during the advent of *Bhagavāna* Mahāvīra when people were filled with a burning curiosity to understand soul, the physical world, their inter-relation, and origin of the universe. It was in this period that philosophies originated. The Vedic philosophies were developed for elaborating and explaining the doctrines contained in the *Veda*s. Non-Vedic philosophies were also developed to provide logical basis to their respective religious doctrines. Thus philosophies have played a complementary role for religions.

A thing, substance, or entity is an aggregate of infinite attributes and variations. The number of perspectives to view and understand these is also infinite. Words do not have the capacity to perfectly express the full form of a substance. Different philosophers and sages have made efforts to know such multi-valent substances from their respective truncated perspective and translate the information into words. The perspective that ignores the premise of the form of substances and proceeds with its own conceptual presumptions provides just a semblance of direct perception and not the actual cognition of substances; it does not lead to truth or reality. The perspective, aimed at direct perception, that gives due respect and recognition to other perspectives aimed at fractional but direct perception, leads to truth or reality because it is aimed in that direction. Those who are dogmatic about the fractional knowledge of substances perceived by them to be the ultimate and only truth and anything

perceived by others being false, are prophesying falsity because they look away from the real form of substances. All philosophies deal only with fractions of forms of substances and therefore in context of truth or reality they all are fractional not complete.
(In the book, originally written in Hindi, the author has given some details and distinct features of different philosophics like Sānkhya, Mimāmsā, Vedānta, Yoga, Vaisesika, Buddhist, Cārvak and sects like Saivism, Vasnavism, Hinduism, Vāmamārga, Sikhism, Arya Samāja, Zorastrianism, Christanity, Islam. He has also given descriptions of main ideology of Rajnish, Maheshyogi, Brahmakumari, Saibaba etc. But we are not giving here. Those who are interested in it may go through the original Hindi version. – **Editor)**

ANEKĀNTA AND *SYĀDVĀDA*

In this world there are innumerable religions and sects. Each one has varied beliefs. Each one claims what it says to be the only truth. In such situation what is the proper method of searching truth? Are all religious beliefs true? Are all beliefs false? It is not just the question of exploring religions and philosophies for truth. This question is closely connected with our life and is also related to the normal behavioural world. If each one of us considers only his own view as truth and calls other views false our life will be fraught with struggle. Such dogmatic attitude gives rise to polemic, strife, bitterness. It made the past history of religions and sects bloodstained. It continues to do so in the present as well. At the root of all this is prejudice for one's own belief and disrespect for others belief. Did the seers fail to find a solution that could lead to an atmosphere of religious and sectarian goodwill, tolerance, and liberalism? Religious and sectarian strife has done no less carnage as compared with political struggle for power in this world. Ironically, the religions and sects that were, in the first place, established to propound the lofty ideals of assimilation, fraternity, and friendship are responsible for the assassination of those very lofty ideals. For this reason these religions are loosing their usefulness in context of general well being of human society. But even in this gloomy situation the Jain concepts of *anekāntavāda* and *Syādvāda* exist in the form of revitalizing force for the basic human faith in religion. More than two thousand five hundred years back *Bhagavāna* Mahāvīra inspired feelings of harmony and assimilation among three hundred and sixty three known sects and faiths only with the help of these

principles. The humanity has been fortunate enough that the unique panacea for ailments like mutual distrust, strife, and polemic was invented in the form of *Anekāntavāda* and *Syādvāda*. Therefore, it is the need of the time that these two concepts are understood, popularized, and given recognition as universal code of conduct.

ANEKĀNTAVĀDA

Every sentient and non-sentient entity in this universe is a storehouse of innumerable properties and attributes. There are infinite things in this world and each has infinite attributes and infinite variations. In every thing mutually contradictory or opposing attributes also coexist. We have limited knowledge. We cannot perceive a thing in its totality at one particular moment. Knowing just a part of a thing we are filled with the conceit of knowing it in totality and start arguing. This contradiction exists not in the thing but in the opinion or viewpoint of the observer.

Once Gautama *Gaṇadhara* asked *Bhagavāna* Mahāvīra, "*Bhagavāna*! Some call living being as permanent others impermanent; some call it existent and others non-existent; some say that soul is destructible and others call it indestructible?" *Bhagavāna* replied, "Soul as substance is indestructible, what is destructible is its variants or alternative forms. For example water in the sea is not destroyed, the waves get created and destroyed."

A lady gave a golden bangle to a goldsmith and asked him to make earrings. The goldsmith melted the bangle and made earrings. The bangle was destroyed and the earrings were created but the gold remained the same. In the same way a being is a constant entity. Only its former state or form is destroyed and later state or form is created. The existence of *jīva dravya* (the entity called soul) is based on this creation, existence, and destruction. Carbon turns into diamond after remaining in the tremendous heat in the womb of earth for millions of years. The atomic structure of diamond and carbon is the same, and that particle form is permanent. The carbon form was destroyed and the diamond form was created. Thus the same three states hold true for non-sentient entity or matter as well.

Different persons describe a thing differently and from different angles. Are these points of view wrong? I call the viewpoint of other person wrong and he calls my viewpoint wrong. But we do not realize that as one's own viewpoint is correct the other viewpoint may also be correct. I saw one form of a thing and described accordingly. The other person saw its other form. Thus innumerable individuals see innumerable forms in just one thing and they describe accordingly in their own way. In fact, each thing, each entity has innumerable attributes and qualities. Therefore, a person describes the particular attribute or quality he observes in a thing. But this does not mean that just by stating that one attribute all the other attributes become non-existent in that thing. Therefore, a thing has infinite qualities. This is called *anekānta* or non-absolute.

In the Jain literature those philosophies that maintain their belief to be the only and absolute truth and every other viewpoint to be false are called mendacious. The doctrine of non-absolutism (*Anekāntavāda*) churns all these absolutistic and mendacious doctrines and extracts the butter of truth. For the absolutistic philosophies *Anekāntavāda* is like a judge who gives patient and indulgent hearing to their beliefs, arguments and with a liberal attitude brings about a compromise and assimilation. Absolutism presents its own side whereas *Anekāntavāda* hears everyone and inspires everyone to be liberal and tolerant to other viewpoints. It provides a solid platform for the coexistence of contradicting viewpoints at philosophical, ontological, and social levels. It does not stress on uniformity of ideas but provides an atmosphere of tolerance of views. In fact, *Anekāntavāda* is mental *ahiṁsā*. It purges the mind and inspires curiosity for truth. In its absence fundamental truth can not be arrived at.

SYĀDVĀDA

After acquiring the *anekānta* view, that gives the assimilative attitude to the thought process required for purgation, if a suitable terminology and style of expression is not used it becomes impossible to put it to general use. Therefore, a suitable terminology, *Syādvāda*, was invented as logo-centric evolution of *ahiṁsā* for the immaculate presentation of *anekānta* philosophy.

Once the premise that an entity or thing has infinite attributes is accepted there should be no hesitation in accepting that the power of word or language is very limited. No single word can convey all the attributes of a thing at once. If a thing is described in words it would be at best a partial description and not in its entirety. However, this does not imply that only the part of the thing described is the only truth and the complete description of the thing; all the remaining infinite facets and attributes being false. With such description it should be mentioned that one person has described some specific form of a thing from his specific viewpoint, another person has described some other form of that thing from some another viewpoint, and both are true. These specific viewpoints are, in fact, contexts that define and restrict the partial description of a thing. Therefore, these reference points, although true, are never the complete and absolute truth because a lot of the truth still remains unsaid. They cannot be called false because they describe reality. They can certainly be called partial truth. Consequently, what I say is a partial truth, what the other is saying is also a partial truth, and the natural inference of this is that truth is made up of the assimilation of all these partial truths. In order to perceive that complete truth we should become liberal in accepting the other viewpoint. This desire and curiosity to know truth is the purpose of *Syādvāda*. This is the pursuit of truth. The supreme truth made up of infinite partial truths can only be perceived by assimilating those infinite partial truths. This also indicates that truth is relative and not absolute. An absolute statement is false.

Once prince Mahāvīra was sitting in the balcony of the second storey of his house. Two of his friends Kākadhara and Pakśdhara came to see him. On the first floor they met mother Triśalā. They asked her, "Mother, where is prince Vardhamāna?" She informed, "Upstairs." The two friends climbed to the second floor but did not find the prince in the room. They then went to the third floor and found father Siddhārtha sitting. After greeting him they courteously asked him, "Ārya! Where is the prince?" He replied, "Downstairs." They returned to the second floor and looked carefully. They found the prince sitting and musing in the balcony. They asked him, "Prince, we asked mother about you and she told that you were upstairs. We went upstairs and asked father the same question and he told that you were downstairs. Please tell us if you were upstairs or downstairs?" The prince smiled and said, "With reference to the lower floor I am upstairs and with reference to the

upper floor I am downstairs. Upstairs and downstairs are relative terms. I am where I am, but we cannot proceed without relativity in practical life."

On day emperor Akbar drew a line on a slate and asked his courtiers, "Is there someone intelligent enough in my court who could make this line short without wiping?" The courtiers were puzzled and failed to find a solution. Now the emperor looked at Birbal. The epitome of wisdom got up, took the chalk and drew a longer line adjacent to the one already drawn. He said, "Sire, see for yourself, I have made your line short without wiping." The courtiers were astounded at Birbal's wisdom. The length of the line did not change but it become short as compared to the longer one.

In this context there is a very good example available in Jain literature. While churning curd a milkmaid uses a churning stick with two turns of an open-ended string around it. She pulls one end of the string with one hand and eases off with the other. Alternating this action she gives a continuous churning motion to the rod. She cannot churn using just one hand or by pulling both ends of the string at the same time. This is the policy followed by Jainism. When it puts forth a statement it does not mean that it refutes other facets of the subject. It, in fact, makes one facet major and other facets minor. These important and unimportant facets are the reference points. Therefore, *Syādvāda* is also called relativity.

Syādvāda is like the traffic constable on a crossing who stops the traffic from one side and allows that from the other side with the signals of his hands. His duty is to prevent accidents. *Syādvāda* is the most successful method of preventing debate and confrontation. It gives a patient hearing to opposing sides and like an unbiased mediator explains them – from one angle your claim is right but from another angle the claim of your adversary is also right. Why do you consider only your viewpoint to be true? Try to understand the other viewpoint also with a liberal attitude and make a compromise. There will be no disagreement.

Syādvāda is not aimed at extinction of some religion. *Syādvāda* prevails only when all religions exist. In absence of multiplicity of religions *Syādvāda* becomes meaningless. Religions are like flowers of

different colours and scents in the garden of this world. *Syādvāda* brings them together in a bouquet. Different religions are pearls in the necklace that is this world and *Syādvāda* is the string passing through them. In absence of the string the pearls will scatter and in absence of pearls the string has no value.

This should be understood that *Syādvāda* is not about assimilation of or compromise between truth and lie, neither does it advise to succumb to falsity. It is a humble effort at exploring truth. Some may think that *Syādvāda* pushes us towards half-truth and forces us to accept it as complete truth. Can collecting authenticated and unauthenticated half-truths in a heap result in complete truth? Some may also ask that Jain philosophy is a combination of numerous mendacious philosophies? Indeed, such doubts are not misplaced, but neither *Syādvāda* pretends to create complete truth by combining half-truths nor is Jain philosophy a combination of numerous mendacious philosophies. Half-truths, falsity, and mendacious philosophies are those that are absolutistic and claim only their doctrine to be the only truth and all other false. As *Syādvāda* explores one part of the truth from one viewpoint so does it allow the scope of accepting other part of the truth from another viewpoint. It is a path or method of churning mendacious philosophies and extracting the butter of truth. There is no other process of arriving at truth. All our family relationships are relative, for example – father, mother, son, grandfather, grandmother, uncle, aunt, etc. This theory of relativity is the foundation of the scientific world that gave us missiles, artificial satellites, nuclear fission, etc. The position of our earth in space, the gravitational pull of stars, planets, and satellites, in fact, the whole organization of the universe is based on relativity. In absence of relativity the whole configuration will alter.

IS *SYĀDVĀDA* A DOCTRINE OF AMBIGUITY?

In language each word is used with a specific viewpoint and conveys a specific attribute. But when combined with the word '*syāt*' such meaningful word conveys the existence of other unspecified attributes while describing the specific attribute from a specific point of reference. It does not put a person in a doubtful state of mind. *Syāt* is not a statement of indecision like – probably it is like this, or it may be like this; or it may perhaps be like this.

Many people fail to look at and understand the inherent relativity of *Syādvāda* from a neutral viewpoint and call it *Syādavāda* or doctrine of probability. It surprises one when even some scholars, out of devotion for their faith, also misinterpret *Syādvāda* calling it doctrine of probability or possibility or other such disparaging terms. This way they express their lack of faith in the path of exploring truth. In *Brahmasūtra* (2/2/33) Bādarāyaṇa opposes relativity by saying that numerous mutually contradicting attributes cannot exist in one thing. Elaborating this Śaṅkarācārya writes in his *Śārīrika Bhāsya* – A thing cannot have many mutually contra-indicatory attributes. For example a thing cannot be hot and cold at the same time but as we have seen that the same line can be short as well as long. There are three brothers. In age the first is elder than the second and the second is elder than the third. This means the middle one is younger as well as older. However, he is not younger and older in the same context. Being younger and older is due to the change in context or reference point. This relativity is *Syādvāda*. Can this doctrine of relativity be refuted? Without this variation in viewpoint nothing is large or small and far or near. In the same way *dravya* is eternal and permanent in context of its inherent fundamental attributes. But it is impermanent, ephemeral and destructible in context of its ever-changing modes or variants.

Prof. Baldeva Upadhyaya in his famous book Bharatiya *Darśana* (p. 155) does not call *Syādvāda* or *Anekāntavāda* to be a type of skepticism, instead he calls it doctrine of possibilities. Dr. Sarvapalli Radhakrishnan, a renowned scholar of philosophy, states in his book Indian Philosophy (Vol. I. p. 305-6) – We can acquire only relative or partial truth through this. With the help of *Syādvāda* we cannot know complete truth. Buddhist philosopher Acharya Dharmakirti says that fundamentals can only be absolute. Numerous old and new scholars have expressed such unrealistic, illogical and impractical opinions about *Anekāntavāda* and *Syādvāda*.

Late Mahamahopadhyaya Dr. Ganganath Jha has written – Since I read the refutation of Jain principles by Śaṅkarācārya I came to believe that there is lot in this that the scholars of *Vedānta* did not understand.

Late Prof. Phanibhushana Adhikari, former head of the depart of philosophy at the Hindu University states more candidly – No other philosophical theory has been so grossly misunderstood as *Syādvāda* of Jainism. So much so that even Śaṅkarācārya is not free of this fault. He has also done injustice with this theory. Persons with little knowledge can be excused but given the right to say, I would convey that it is unpardonable for this great scholar from India. It appears that he did not care to study the basic scriptures of this religion.

THE SIGNIFICANCE OF *SYĀDVĀDA* IN THE FIELD OF PHILOSOPHY

It is generally believed that starting a thousand years before Christ a golden period in the political history of India continued right up to 11th or 12th century. During this period Indian civilization saw an alround progress. Literature, arts, music, and other facets of culture underwent an evolution and development. During this period of rise various philosophies came into existence and developed as also various religions evolved their philosophies. Later, a large number of independent books as well as exegetic works and commentaries were written. This was a period where numerous schools freely criticized each other. Philosophical discourses and debates were commonplace in privacy, in congregations, in courts, and even in jungles. As a consequence of such philosophical debates and polemic thousands and millions of people were proselytized and re-proselytized. So much so that independent religions were formed around philosophical works and numerous sects and sub-sects were formed around independent commentaries of these works. In fact, these schools of thought sprouted from profound contemplation and cognitive efforts directed at nature and its fundamentals including soul, reincarnation, supreme-soul, nature, life, and their mutual relationship.

All these schools of thought are mutually contradicting to such an extant and propagate so many diverse principles that we are perplexed at this extreme diversity of the cultural aggregate we call Indian-ness. Jainism and its sagacious *ācārya*s have put in a monumental effort of uniting this extreme diversity and creating an atmosphere of tolerance and assimilation among mutually antagonistic schools. This effort was called *Syādvāda*.

Buddhism does not believe in some eternal and non-regressive entity. This school believes in the ephemeral. The preceding moment transfers its attributes to the following moment and gets destroyed. This is pain or passion. Even for a moment a thing cannot remain stable in one state with one attitude. This world is nothing but continuous transformation. As against this *Vedānta* believes that transformation is non-existent therefore illusion. This visible world is false only *Brahma* is truth. It is fundamentally eternal.

The assimilation of these two contradicting schools having absolutistic belief in the impermanent and permanent nature of the world is *Syādvāda*. It accepts both the theories as partial truths and propounds that the fundamental form of a thing is permanent, it is never destroyed. From this point of view a thing or entity is permanent. But with reference to its modes and variants it undergoes change every moment. From this point of view it is impermanent. The permanence and impermanence of a thing is relative. Its eternal or ephemeral nature is not the absolute truth.

Syādvāda presents assimilative solutions to all philosophical debates in this form. The Jain *ācārya*s say that *naya*s (reference points) cover all the philosophies because much like *naya*s these philosophies accept only one specific form of a thing. For example – Buddhism may be called correct according to *Ṛjusūtra naya*, *Vedānta* according to *Saṁgraha naya*, *Nyāya* and *Vaiśeṣika* according to *Naigama naya*, the Śhabda-Brahma school according to *Śhabda naya*, and Cārvāka according to *Vyavahāra naya*. But this is possible only when they are accepted as relative and not absolute.

Syādvāda is a humble effort to explore and recognize parts of truth in all religions and philosophies. Of course, it criticizes the arbitrary prejudices in favour of their own beliefs, but it promotes compromise between mutually contradicting philosophical concepts. It proves its usefulness in the field of philosophy due to this assimilative approach. Had every philosophy accepted *Syādvāda* would there be any philosophical dispute left unresolved?

UTILITY OF *SYĀDVĀDA* IN SOCIETY

Syādvāda has been successfully applied in the field of philosophy. Can it be useful in our social life as well?

Man has intelligence and it inspires thoughts, beliefs and opinions. He uses his intelligence for selfish motives and forms beliefs and thoughts to serve his self-interest. This is the inherent nature of all men. The attitude of a group of people is guided with that of individuals forming that group. When there is a difference of opinion between two individuals they do not try for a compromise. Instead of this, driven by their conceit, they call their own view to be true and that of the other to be false. Each one of them becomes dogmatic about his personal views. Each expects that the other should accept his statement and opinion. And each one is not prepared to compromise his dogma and accept others view. As a consequence a debate ensues and each one of them is filled with bitterness. The difference of opinion turns from academic to personal and flowers into antagonism. The root cause of all debates, arguments, and legal disputes is prejudice and absence of a compromising attitude.

When these personal differences turn into a mass movement the energy, wisdom, wealth and all other resources of the group are steered towards promotion and spread of the beliefs and ideology of the sect, thrusting these on others, and uprooting beliefs and ideologies of other sects. The reach of an individual's selfishness is very wide. It influences class, sect, state, and country. These sectarian differences inspire chauvinism and hunger for political power that finally leads to exploitation of people. These sects sprout out of ideologies, principles and corridors of power. The struggle for status, political power, territorial dominion, and continued exploitation are the outcome of these ideologies, principles, and political systems. Ideological differences give rise to a variety of struggles including wars. We everyday witness clashes and wars between various classes, castes, communities, states and countries caused by sectarian dogmas, selfishness, and antagonism. But we have failed to invent a system aimed at stopping bloodshed and inspiring mutual goodwill and friendship, thereby ensuring acceptance of coexistence of diverse ideologies. This is a big question mark before the intellectual eminence of mankind.

Jain tradition has provided an organized and practical system of *ahiṁsā* in the form of *Syādvāda* to the world. This is the embodiment of its ambition to provide solution to every problem mankind faces. *Syādvāda* has turned *ahiṁsā* from a mere lofty ideology to a useful practice in our life. Its application is the need of the day. At all levels, individual, racial, sectarian, national and international, it is the only and effective method of amicably solving problems of individuals as well as masses.

INFLUENCE OF *SYĀDVĀDA* ON OTHER PHILOSOPHIES

A thing has infinite attributes, at has infinite mutually contradicting properties. This is *anekānta* and that which defines it is *Syādvāda*. The apparent attributes of a thing are what *Syādvāda* prominently defines but it does not deny the hidden attributes. These dormant attributes remain subdued at that moment. *Syādvāda* represents *anekānta* (the relative) and opposes the arbitrary. Although philosophies other than Jain have not formally recognized *Syādvāda*, one can see at many places acceptance and assimilation of mutually contradicting qualities, and this confirms the concept of *Syādvāda*. Some such references are quoted here.

PERMANENCE AND IMPERMANENCE

Jain philosophy considers every substance permanent in context of its substantiality and impermanent in context of its modes. In the *Mahābhāṣya* of Pātañjali (*Parāpakśānhika*) we find a similar description.

"Dravyam nityamākṛtiranityā, suvaṇakayācidākṛtyā yukta piṇḍo bhavati, piṇḍākṛtimupamṛdyarucakāḥ kriyante, rucakākṛtimupamṛdyakaṭakā kriyante, ka ṭakākṛtimupamṛdya svastikāḥ kriyante, punarāvṛtaḥ svarṇapiṇḍaḥ punaraparamākṛtyā yuktaḥ khadirāṅgārasadṛśe kuṇḍale bhavataḥ, ākṛtiranyā cānyā ca bhavati dravyam punastadeva, ākṛtyupamarden. dravyamevāvaśiṣyate.[1]

Kumāril Bhatta, the renowned schoiar of Mīmāṁsā philosophy, has accepted the creation, sustenance, and destruction of substance in the following verses –

Vardhamānak bhaṅgeca, rūcakaḥ kriyate yadā.
Tadā pūrvārthinaḥ śokaḥ, prītiścāpyuttarārthinaḥ.
Hemārtinastu mādhyastham, tasmādvastu trayātmakam.
Notpād sthiti bhaṅgānāmabhāve syānmatitrayam.
Na nāśena vinā śoko, notpādena vinā sukham.
Sthityā vinā na mādhyasthyam, tena srāmānyanityatā.[2]
– *Mīmāṁsā Ślokavārtika*, verses 21-23

EXISTENT AND NON - EXISTENT

While explaining interdependence Maharṣi Kaṇāda in Vaiśeṣika philosophy has accepted substance in both forms, existent and non-e

Aphorism – *Saccāsat. Yaccānyadasadatastadasat.* – 9/1/4,5

Synthesis – *Yatra sadaiva ghaṭādi asaditi vyavahviyate, tatra, tādātmyābhāvaḥ pratīyate. Bhavati him asannaśvo gavātmanā asat gauraśvātmanā, asat paṭo ghaṭātmanā ityādi.* – p.313

Commentary *(Bhāṣya)* – *Tadaivam rūpāntareṇa sadpyanyena rūpeṇāsad bhavatītyuktam.* – p. 315

Nyāya philosophy of Maharṣi Gautam –

Ghaṭa-mauli-suvarṇārthī, nāśotpāda sthitiṣvayam.
Śoka-pramoda-mādhyasthya, janoyati, sahetukam. (59)
Payovrato na dadyatti na payoatti dadhivrataḥ.
Agorasavrato nobhe, tasmāttatvam trayātmakam. (60)
– *Utpādvyaya darśanāt*, 4/1/49

Elaboration – *Prānniṣpatteḥ sadasaditi cānuvartate phalasambandhāt pūrvavat niṣpatte prāk phalam kārya, sadasaditi veditvayam. Kutaḥ utpāda vyaya darśanāt. Dutpattivināśayorūpalamyamānatvāt. Cedutpatteḥ prāk kāryamasad bhavet na jātūtpadyeta. Asataḥ śaśaśṛṅgāderytpatyadarśanāta. Saccet na kadācidinaśyeta. Purastāt sataḥ paścādapi satvaniyamena vināśāsambhavāt. Utpadyate vinaśyayatī kāra, tasmāt bhavati pratipattirnūnamesadutpatteḥ prāk nāpidasti, nāyasat, kintu sadasāditi. (49)* – *Vaidikī Vṛtti*

DIFFERENCES AND SIMILIARITIES

Differences (pluralism) from one viewpoint and similarities (monism) from another viewpoint in things are evidently authentic not imaginary. However, sometimes one is prominent and the other insignificant. – Swāmi Samantabhadra

Yukteḥ śabdāntarājva – Brahmasūtra of Maharṣi Vyāsa, 2/1/18

Avasthā tadvatīśca nātyantabhedo, nahi śukla paṭayordharmadharmiṇoratyantaḥ bhedaḥ kintu ekameva vastu, nahi nirguṇam nāma dravyamasti, na hi nirdravyoguṇosti, tathopalabdheh, upalabdhiśca bhedābhedavyavasthāyām pramāṇam pramāṇavyavahāriṇām tathā kāryaryakāṇayorbhedābhedāvanumūyete, abhedharmaśca bhedo yathā mahodagherabheda, sa evam taraṅgādyātmanām vartamānom bheda ityutcyate. Na hi taraṅgādayaḥ pāṣāṇādiṣu dṛṣyante. Tasyaiva tāhśaktya śaktiśaktimatoścānanayatvamyatvam tacopalabhyate.
–Commentary (Bhāṣya) by Bhāskarācārya

Sa ghaṭo no mṛdo bhinno, viyoge satyavīkśaṇāt.
Nāpyabhinnaḥ purā piṇḍadaśāyāmanavekśaṇāt. (355)
– Vidyāraṇya Swāmi, the Commentator of Advaitavāda

THE *VEDAS* AND *UPANIṢADS*

It is mentioned in the *Vedas* that at that moment there neither was the existent or the non-existent.[3]

It is mentioned in the Upaniṣads at many places – "It is created, it is not created." "It is near, it is far."[4] "It is smaller than the atom, it is larger than the largest." "It is existent, it is non-existent."[5]

FOREIGN PHILOSOPHERS AND *SYĀDVĀDA*

Among the western philosophers William James' theory of pragmatism can be compared with *Syādvāda* in many ways.

In Greece there was a sect called Eleatics. It believed that the world is unchangeable and permanent. The sect opposing this one was

called Hereclition. This one believed that the world was ever changing. Assimilating these two beliefs philosophers like Empedocles, Atomists, and Anaxagoras have accepted relative transformation while believing in the permanence of substances.[6]

Hegel, the German philosopher, postulates that generation of antithesis is the basis of the world. While describing a thing we should certainly include the apparent reality but at the same time we should show how the contrasting attributes could be assimilated.[7]

Bradley believes that everything is important as well as insignificant in comparison to another thing. Every thought has truth within, no matter how false it is. Each existent thing is real no matter how insignificant it is.[8]

There are many philosophers who have accepted contrasting qualities in substance. They have accepted various forms of a substance as relative and no substance as absolute. Therefore, although both Indian and Western philosophers have accepted the basic theory of *Syādvāda*, the credit of installing it on the pedestal of an independent philosophical principle goes to Jain philosophy alone.

References

1. Aṣṭa Sahasrī, p. 286; Aṣṭaśatī, p. 286; Samayavyākhyā of Pañcāstikāya by Amṛitcandrācārya; Stotra by Swāmī Samantabhadra.

2. These verses could be compared with similar verses from Devāgama Stotra by Āchārya Samanta Bhadra who predates Kumāril Bhaṭṭ by centuries.
3. Ṛgveda, 10/129/1
4. Īśāvāsya, 5
5. Praśnopaniṣada, 2.5
6. Thilly; History of Philosophy, p. 32
7. Ibid, p. 467
8. Appearance and Reality, p. 482

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Third Chapter

JAIN RELIGION AND WORSHIP OF VIRTUES

NAMING OF JAIN RELIGION

In this world we may find many such individuals who could hold a lion with its limbs and throw it on the ground. We may find individuals who could pacify a mad elephant with the blow of their fist. There is no dearth of individuals who could single handedly defeat powerful adversaries. Such individuals are called brave. But a person who could win over his inner perversions or vices; in other words, who has absolute self-control is rare to find. Such victor of the self is called *Jina*. He is not just brave, he is extremely brave or a great hero.

Jina is not a name of some particular person. Those who have triumphed over their perversions and finally removed them from their souls, such victors of the self are called *Jina*. Victory over the self does not come as a favour by someone, it is attained through a tremendous effort by the soul or the self itself. This victory is achieved by shifting from unhealthy extroversion to healthy introversion. Those who have won over the self get free of the mundane indulgences, passions, and the dirt of *karma*s. As a result the pure blissful form of soul is revealed. Only as long as the *Jina* has the human body he is called *Jina*. He is also called *Arhat*, *Sakala*, or *Saśarīrī Paramātmā* (the supreme-soul with a body). When his life span comes to an end and he abandons this human body he is called *Siddha*, *Nikala*, or *Aśarīrī Paramātmā* (the supreme-soul without a body).

The sermons given by and the path shown by that detached *Jina* for victory over the self and self-realization has a specific form but no name. But for mundane purpose or for the sake of convenience it has been given a name. It was the path shown by the *Jina* or the religion of the *Jina*, therefore it became popularly known as Jain *Dharma*, Jain religion, or Jainism.

Jina is not a name of a particular person. It is a term defining a status. All those who are victors of the self are called *Jina*. As the victor of the self is detached (*vītarāga*), the religion he has propagated for victory over self is also *Vītarāga* religion. It was not started or established by a particular person, therefore Jainism did not start at some specific period. It is the eternal path of victory over self. It is the life-style, unrestricted by time and place, of attaining the blissful pure state of soul. It is the philosophy of life following which individuals have won over the self and become *Jina*. In future also all those who will become victors of the self will do so following this very path. Therefore, it is appropriate to say that Jainism is, in fact, the eternal truth. Jainism is not a sect. As it is acquired by the soul, for the soul and is installed in the soul, it would be more suitable if it is called *ātma-dharma* or the religion of the soul. For convenience it may be called *Jina Dharma*, Jainism, or *Arhat Dharma*. If we like we may also call it *nija dharma* (personal religion). Basically it is spiritualism.

ANCIENT MENTIONS OF JAINISM

Jainism enjoys recognition as a spiritual philosophy since the advent of the pursuit of conquering the self. But it is surprising that there is no mention of *Jina* or Jainism in the three *Vedas* – *Ṛg*, *Yaju*, and *Sāma*. The post Vedic literature started explicitly mentioning *Jina* and Jainism. It was probably during this period that people started calling this religion as Jainism and its propagators as *Jina*. The mentions of *Jina* and Jainism are found in *Yogavāśiṣṭha* (15/8), *Śrimadbhāgavata* (5/5), *Viṣṇupurāṇa* (2/1), *Śākaṭāyana Vyākaraṇa* (*Anādisūtra* 289/3), *Padmapurāṇa* (Vyankatesa Press, 503), *Matsya* Purāṇa (24/54-55), etc.

ANCIENT NAMES OF JAINISM

It is not surprising that Jain religion does not find mention in ancient literature because in the remote past this religion was known as *Vrātya*, *Śramaṇa*, or *Arhat* religion. It was called *Vrātya* because its followers observed *vratas* (vows). In the *Vrātya Sūkta* (section) of *Atharvaveda* we find hymns devoted to *vrātyas*. In one of its mantras *vrātya* has been defined as –

'The embodied souls that have enveloped their souls with bodies are the groups of beings that are lords of this whole living and sentient universe. They are called *vrātya*.'

'One who censures such *vrātya* commits crime against the gods of this world.'

Bāhubalī, the son of *Ṛṣabhadeva* remained standing for one year while observing austerities. It is mentioned in his praise –

'The *Vrātya* remained standing continuously for one year. He was absorbed in his austerities. The gods asked, "O *Vrātya*! Why are you standing?"

In the hymn devoted to *Ṛṣabhadeva* two mantras praise his role as *Prajāpati* (protector of his people) and *Mahādeva* (great god) –

'The *Vrātya* became the king and this was the beginning of statecraft. Out of this evolved concepts like people, fraternity and kinship, uplift, and democracy. The *Vrātya* created assembly, committee, army, and other such organizations.

'Later, the *Vrātya* attained self-realization through austerities. With this golden and radiant self-realization the *Vrātya* became *Mahādeva* (great god). The *Vrātya* looked in all directions including east, west, north, and south. The light of his knowledge and science spread in all directions. The whole world bowed before him with reverence. '

Śramaṇa word also came in currency along with the term *vrātya* probably during the post-Samhita period. Explaining the meaning if *śramaṇa*, *Ācārya* Haribhadra states – '*Śrāmyantīti śramaṇāḥ tapasyante ityarthaḥ*.' One who labours, indulges in austerities, is *śramaṇa*. This definition of the word *śramaṇa* reveals the difference between the *Śramaṇa* and Vedic cultures. *Śramaṇa* believes in achieving self-realization through austerities and endeavour whereas the Vedic culture believes in soliciting favours. In many Vedic mantras mundane favours have been sought and the aim of *yajñas* have just been begging favours from gods. The duty of Brahmins is to beg.

Therefore, Vedic culture is Brahmin culture and the endeavor based *Śramaṇa* culture is *kśatriya*[1] culture.

Like *vrātyas*, *śramaṇas* have also been mentioned with respect in Vedic literature. In praising *śramaṇas* it is stated in *Śrimadbhāgavata* – The sages who are unclad and indulging in higher contemplation attain the status of *Brahma* pregnant with tranquility, purity, and complete detachment.

In the same book it is mentioned '*Śramaṇāvātaraśanā ātmavidyāviśāradaḥ.*'(11/2) which means – *Śramaṇas* are unclad and proficient in spiritualism. Also that *śramaṇas* dwell in the self and are impartial. In *Vālmīki Rāmāyaṇa* also *śramaṇas* find mention at many places. Śabarī, whose hospitality was accepted by Rāma was also *śramaṇā* (female *śramaṇa*).[2]

At a later period the word *Arhat dharma* was used for Jain religion. In the philosophical texts generally *Arhat* and Jain words have been used.

The aforesaid discussion leads to the conclusion that some particular individual did not establish Jain religion. In this world no one can establish or create *dharma*. It is *dharma* that makes a man great. No *Tīrthaṅkara* created *dharma*, it is the *dharma* that made *Tīrthaṅkaras*. *Dharma* is great, it is the eternal truth. *Dharma* is the real form of a substance. The form of a substance is connected with its existence since its creation. Who can create the intrinsic form of a substance. Those who are called the founders of *dharma* were, in fact, founders of religions or sects. The incarnation of god for the purpose of founding *dharma* actually means that it is for the purpose of popularizing ideal conduct in order to establish a religion.

This should remove the misconception of those who, in absence of adequate information, say that some so-called historical personage founded Jain *Dharma*. Or that Parśvanātha or Mahāvīra established it. Or that it came into existence as a reaction to the violence based *yajña* tradition of the Brahminical religion.

THE FORM OF JAINISM

Jainism is basically a soul-based religion or a spiritual religion. All its contemplation is soul-centric. Its whole metaphysical system, even while exposing secrets of the complex structure of the universe, is aimed only at the ultimate goal of self-realization. All its code of conduct and whole methodology of purification of thought is directed at revealing the sublime form of soul. This spiritual knowledge of Jainism is the paranormal science that throws light on the subtle secrets of the inter-relation between soul and non-soul (matter) and the scientific process of disunion of the two.

This universe is made up of six entities. The names of these six entities are -- being, matter, *dharma* (the principle of motion), *adharma* (the principle of rest), space, and time. Of these only the being is sentient (living) and all others non-sentient (non-living). All these entities exist since time immemorial and will continue to exist always. None of these is ever non-existent or destroyed and there is no reduction or increase in the quantum of any of these. The process of integration and disintegration of ultimate particles (*paramāṇu*) is responsible for the creation of this physical universe. The evident diversity of the world of the living is due to the bondage between soul and matter. The attributes of a being are sentience (*cetanā*) knowledge, bliss, etc. The attributes of matter are form, taste, smell, touch, etc. The principle of motion is the passive cause of motion in beings and matter. The principle of rest is the passive cause of rest in beings and matter. The space entity provides locus for existence to all entities. The time entity is the determinant of the transformation of all entities. Each entity is the performer of its own transformations and not that of other entities. However, they are merely motive causes of transformations in each other. This principle of cause and effect is the basis of the framework of entities.

An entity has attributes (*guṇa*) and modes (*paryāya*). Attributes are eternal and indestructible but the modes are created and destroyed every moment. Thus with reference to attributes an entity is permanent and with reference to modes it is ephemeral. This permanence and impermanence is relative. Neither some person created this universe nor was it created at some specific moment. This universe is never completely destroyed. It only transforms. When paper is burnt it turns

to ash. The ash gets mixed with sand. Layer upon layer of sand turns into a mountain in some hundred thousand years. Stone turns into coal due to heat of a volcano or that within the core of earth. After a very long period, coal turns into diamond. The long journey of a piece of paper turning finally into diamond is nothing but a sequence of transformations. The fundamental ultimate particles of matter (*paramāṇus*) within it were never destroyed. Geophysicists have proved that where the Himalayas stand today there was an ocean some thirty million years back. The name of this ocean was Tethys. Explorations have also revealed that the area covered today by Bay of Bengal, Arabian Sea, and Indian Ocean was at one time a continent called Gondawana.

Thus the creation of this universe and the visible physical world is spontaneous. It came about due to integration and disintegration of ultimate particles of matter and it is permanent as well as impermanent or transitional by nature.

The Jain belief about the sentient life entity is that there are infinite beings in this world and their inherent nature and attributes are same. Every being has the inherent potential to become *Siddha* or supreme-soul but it does not manifest itself in each being. The weakness lies within. Under the influence of attachment, aversion, fondness, and other passions, a being, since time immemorial, has been attracting *karma* particles. A fusion like bondage of soul and *karma* has been manifesting itself. Each being has a natural tendency to acquire happiness but it always gets misery due to this bondage of *karma*s. The intrinsic attribute of soul will appear in the form of knowledge and bliss when it is free of the bondage of *karma*s. But all the efforts he makes to attain happiness increase his miseries because his efforts are misplaced. The efforts are in the wrong direction. He seeks pleasure in things other than self therefore his perception is dependent on others and is outwardly. If he shifts his perception from 'the other' to the self and seeks happiness within, he will acquire it. The causes of his illusion are attachment, aversion, and fondness. If he gets rid of these, the bonds of acquired and incoming *karma*s will be broken. His soul will get liberated. The soul that is free of the bondage of *karma*s is called the supreme-soul. Its birth-death, sorrows-miseries are completely destroyed and it dwells in the inner bliss infinitely. It becomes all-knowing and all-perceiving. Infinite power appears within

it. This is the concept of supreme-soul or God-hood or divinity in Jainism.

Jainism believes that purity of means is essential for purity of goal. Purity of goal is to attain sublimity of soul. Therefore, only those means can be considered pure which enhance the purity of soul and reduce attachment, aversion, and fondness. Such means are directly related to feelings and attitudes. Most important of these means is *ahimsā*. It is a general belief that *ahimsā* means not to cause pain or harm to and destruction of beings through mind, speech and body. But this attitude is aimed at others or dependent on others. A dependant attitude can not be *dharma*, at best it can be an instrument of *dharma*. *Dharma* is introversion or is directed at the self. Therefore, *ahimsā* is much deeper. Jainism has explored depths unfathomed by any other religion and said – *ahimsā* is not to cause harm to *prāṇa*s (vital energy) of other beings and at the same time avoid any harm to one's own *bhāva prāṇa*s. The *bhāva prāṇa*s are qualities or virtues of a soul. This means that not to allow attachment, aversion, fondness, and other passions to contaminate soul is *ahimsā* because these passions are detrimental to the virtues of soul, such as peace, bliss, and tranquility. It is essential to avoid harm to the self along with the harm to others. Truth, non-stealing, celibacy, and non-possession are *dharma* as they are *ahimsā* because they do not cause harm to the *bhāva prāṇas*. Practicing such *ahimsā* evokes feelings of universal fraternity, compassion for the suffering, and equanimity for antagonists. It also evokes feelings of forgiveness for faults and crimes committed by others as well as self. This is the doctrine of *ahimsā* as accepted by Jainism. *Ahimsā* envelops all good deeds in this world provided they nurture the virtues of soul.

When this *ahimsā* is translated into words it is called *Syādvāda*. *Syādvāda* is nothing other than to express relative truth without having an intention to contradict others. To end controversy and dogma of mutually contradicting views and promote goodwill and mutual acceptance between them through one's words or mediation is called *ahimsā*-approach.

When this radiance of *ahimsā* glows into thoughts it appears as *anekānta* (non-absolutism). *Anekānta* is, in fact, *ahimsā* of thoughts.

Jainism is a spiritual religion; it preaches equality. It is not individualistic. When a system has individuals involved only with self-interest, and interests of society, nation, humanity, and the living world, are superceded by selfish motives, it is called individualistic. But a religion where all conduct, concepts, and behaviour are based on *ahimsā* can never be individualistic. Jainism has evolved not just on philosophical premise but also on the basis of conduct. *Ahimsā* is the cardinal precept of the process of individual purification leading to liberation and pursuit of establishing social and universal peace. That is the reason that inspired by the ambition of establishing equality and peace in society, Jainism has laid special emphasis on the doctrine of non-possession in social behaviour. The doctrine of non-possession is the path to detachment. The more detached one is to his wealth and possessions the more he will use it for social welfare.

Thus we can summarize that Jainism has given us four golden rules for happy life – *ahimsā* in conduct, *anekānta* in thought, *syādvāda* in speech, and non-possession in behaviour. These golden rules can help establish social and universal peace and these same rules can help the purification of soul leading to liberation.

NAMOKĀRA MANTRA : THE SYMBOL OF WORSHIP OF VIRTUES

Ṇamokāra Mantra is the basic mantra in Jainism. No one made this mantra, it is a legacy of the remote unknown past. That is why it is called eternal mantra. All the mantras in this world have evolved out of this one. The whole corpus of mantra-canon has developed from this mantra. All the mantra-deities reside in this mantra. The importance of this mantra has been lauded to the extent of stating that this is the essence of all knowledge contained in the fourteen *Pūrvas* (the extinct corpus of subtle canon of Jains). This is the first of all *vidyās* (arts or magical powers); and this is the source of all basic mantra-sounds.

The *mahā*-mantra goes like this :

Ṇamo Arihantāṇam I bow before the *Arihantas* or the *Jinas*.
Ṇamo Siddhāṇam I bow before the *Siddhas* or the Perfected souls.

Ṇamo Ayariyāṇam I bow before the *Ācārya*s (the ascetic leaders).

Ṇamo Uvajjhāyāṇam I bow before the *Upādhyāya*s (the ascetic preceptors).

Ṇamo Loye Savva Sāhuṇam I bow before all the *Sādhus* (ascetics) in the world.

The importance of this *mahā*-mantra is being stated since the ancient times as follows:

Eso pañca ṇamoyāro, savva pāvappaṇāsaṇo.
Maṅgalāṇam ca savvesim, paḍhamam havai maṅgalam.

This fivefold salutation, which destroys all sin, is pre-eminent as the most auspicious of all auspicious things. These five to whom salutations have been offered in this *Ṇamokāra* Mantra are not some particular individuals, they are five special statuses based on virtues. This indicates that in Jainism there is no place for hero worship. Instead, importance is given to worship of virtues. The purpose of this worship of virtues is that we may acquire those virtues (*Vande tadguṇalabdhaye*). When we offer obeisance to the persons who have attained these statuses, in fact, our attention is towards their virtues. Importance is of the virtues, not the individual. This importance of virtues is not because of the person. In fact, the person becomes venerated because of the virtues.

In this *Mahā*-mantra salutations have been offered to five *Parameṣṭhi*s. Those who are highly venerable are called *Parameṣṭhi*s. A person becomes venerable by virtues and not by caste, family, lineage, sect, garb, art or skill. Of the five statuses the first is *Arihanta*. The *Arihanta Parameṣṭhi*s are those who have acquired virtues like infinite knowledge, infinite perception infinite bliss, and infinite potency by destroying knowledge-obscuring (*jñānaāvaraṇīya*), perception obscuring (*darśanāvaraṇīya*), deluding (*mohanīya*), and power hindering (*antarāya*) *karma*s. Who dwell in the ultimate physical body free of seven humours; and who have destroyed eighteen faults, namely, hunger, thirst, fear, aversion, attachment, fondness, worry, aging, disease, death, sweat, sorrow, conceit, *arati* (dislike), surprise, birth, sleep, and anguish. They are called *Arihanta* (destroyer of enemies) because they have destroyed all enemies in the form of *karma*s. As they are venerable they are called *Arhanta*. They are also

called *Jina* and *Jinendra* and embodied supreme-soul (anthropomorphic God).

The *Siddha Parameṣṭhi* are also free of all *karma*s but they are without a body. The *Arihanta Parameṣṭhi* has a body because he still has traces of *aghātiya karma*s (non-vitiating *karma*s). In spite of this they precede *Siddha*s in this mantra because they are instrumental in the sermon that shows the path of liberation to mankind. Thus they benefit all beings and because of this beneficent act they get precedence over *Siddna*s in salutations by beings.

The *Siddha Parameṣṭhi* mentioned in the second line are those who have destroyed all eight *karmas*, who have abandoned their earthly bodies, whose true sublime soul has fully manifested and who dwell at the edge of the universe absolutely and completely absorbed in that sublime form. They are also called liberated incorporeal supreme – souls. As they have attained the goal of the soul they are called *Siddha* (perfected) supreme – souls. As all the eight *karmas* are destroyed they acquire virtues like infinite knowledge, infinite perception, infinite potency, infinite bliss, minuteness, permeability and *agurulaghutva* (constancy in space points).

The third of the *Parameṣṭhi* is *Ācārya*. *Ācāryas* are those who observe five kinds of conduct (codes of conduct related to knowledge, perception praxis, austerity, and potency or energy) and guide their ascetic disciple in observing the same. They are equipped with thirty-six attributes and are controllers of their disciples and the four-limbed religious organization. They also give commands for atonement etc.

Those who are accomplished in teaching disciples; who preach the absolute and conventional religion; who follow faultless conduct; and are equipped with twenty-five attributes are called *upādhyāya*.

Those who renounce inner and outer possessions; who observe twenty-eight basic duties; who observe vigorous austerities in order to emaciate passions; and discipline their souls according to the conduct prescribed by the Detached are called *sādhu*. Salutations are offered to all such *sādhus* in this world.

The latter three of these five venerable are aspirants on the path of liberation and the first two are accomplished who have attained liberation. We are householders. We have a wavering mind due to worldly desires and hopes. To stabilize our wavering mind we need some support. Without a support our mind wavers even in meditation. We should meditate on these five venerable. This meditation and contemplation about their virtues frees our mind from vile attitudes. Good attitude leads to acquisition of meritorious *karmas*. Reduction of passsions helps shedding *karmas*. Contemplation of their virtues makes us aware of our own virtues that we have but are still dormant. Offering salutations to the five venerable and meditating on them inspires us to emulate them. What our mind contemplates and meditates influences our intrinsic attitudes.

The greatness of this *Mahā*mantra is beyond contemplation. Chanting, meditating, and mentally repeating this mantra with feeling and devotion fulfills mundane desires and leads to liberation as well. Mundane desires include worldly grandeur, wishes and ambitions. These are acquired through merits, which in turn are acquired through chanting of this mantra. Chanting and meditation of this mantra also leads to liberation because we get inspiration and craving to emulate the five venerable. This mantra also removes ailments, anguish, and fear. It enhances our will power and in times of trouble it infuses a tremendous self-confidence. It protects us from torments.

There are five phrases and thirty-five letters in *Ṇamokāra* mantra. These are called *mātrikākśara* (potent sounds in science of mantra) but shortening it can provide numerous mantras. The potency of these derived mantras is also same as the full *Ṇamokāra* mantra. Some of these derived mantras are:

Sixteen letter mantras: (a) *Arihanta Siddha Āiriya Uvajjhāya Sāhū*. (b) *Arhatsiddhācāryopādhyāya sarvasādhubhyo namaḥ*.

Six letter mantras: (a) *Arihanta Siddha*. (b) *Aum namaḥ Siddhebhyaḥ*. (c) *Namoarhatsiddhebhyaḥ*.

Five letter mantras: (a) *A si a u sā*. (b) *Ṇamo Siddhāṇam*.

Four letter mantras: (a) *Arihanta*. (b) *Asisāhū*.

Two-letter mantra: (a) *Aum Hrīṁ*. (b) *Siddha*. (c) *Asi*.

One letter mantras: (a) *Aum*. (b) *Om*. (c) *Oṁ*. (d) *A*. (e) *Si*.

Procedure of Chanting: Chanting is of three types -- mental, vocal, and physical. To chant mentally is called mental chanting. To read mantra loudly is called vocal chanting. To read mantra just with lip movement and without uttering a sound is called physical chanting.

Chanting should be done facing east or north as far as possible. While chanting one should preferably dress in white, yellow or red colour clothes. A straw mattress is considered best for sitting. One should not use blanket, bed, leather, or cane mattress. For counting one can use fingers or cotton, clove, crystal, pearl or gold-bead rosary. Purity of attitude is a necessary requirement while chanting.

GOD, PRECEPTOR, AND CANON

Every religion recognizes god, preceptor, and canon. Religions, other than Jainism, believing in a creator God, have their own independent concepts of God. That God creates, maintains and destroys the universe; favours the good and punishes the evil; and is all-powerful. Attachment and aversion inspire all these acts. He who favours good people ought to have attachment for the good and he who punishes evil will certainly have aversion or anger for the evil. Therefore, such God cannot be detached (*Vītarāga*) irrespective of the fact that he is embodied or incorporeal, trait-less Brahma or an emanation having traits. How can an entity having attachment and aversion be considered God? He who is infested with lust, anger, fondness, greed, attachment, aversion, and other vices is a simple worldly being not God. The purpose of religious practices is to remove these vices. Man indulges in religious conduct in order to be rid of these ailments of the soul. A person who is free of these vices is called a sage. On the other hand a person believed to be God acquires these vices, has relationship with women, fights war, kills men, weeps and laughs, and displays all human weaknesses and spiritual shortcomings. He appears to be just an ordinary human being not even a sage. It sounds strange that he is still accepted as God.

Why such God was conceived? There may be some historical reasons. My humble opinion is that the ethnic groups having no spiritual insight but only a physical approach had, in their remote past, a tendency to accept various elements in nature as gods. At a later period people having some unique social accomplishments were accepted as gods. The concept of incarnation is a contribution of materialism. Those who believe in spiritualism cannot think of incarnations because spiritualism is the process of uplift of soul. Every person who can endeavour with determination can achieve this uplift. This path is open to one and all. The doctrine of incarnation or emanation is a philosophy of regression. This doctrine is not for all because even if someone wishes he can neither become an incarnation or a god.

God is the ideal, the aim, and the goal of human society. A person who renounces his family, wealth, and other possessions and strives to attain the status of god is called a preceptor of his religion. The religious teacher of the devotees of a god frames his own character according to that of the specific god. How can a religious teacher of a sect that believes in a god who is himself plagued by attachment, aversion, fondness and delusion be free of these same vices. Such preceptors indulge in mundane ostentation because the doctrine of incarnation has its origin in the aforesaid physical approach. Their goal is not non-possession and detachment therefore the direction of their pursuits is also not that. Such gurus can never become God because that is not their goal. One cannot become possession-less while still bogged under possessions. Without abandoning attachment for possessions one can never become detached.

They may be called abode-less householders, householders whose goal is not detachment.

The scriptures written by such gurus also do not promote and support detachment. These scriptures either have description of mundane activities of their so called God or details of such rituals, in name of religion, that are aimed at satiation of mundane desires and are based on materialistic things having no scope for spiritual basis.

Trying to cross the ocean of mundane existence with the help of such scriptures is like crossing a sea in a boat made of stone.

Jainism is predominantly spiritual religion. It stresses on shifting one's perception from outer physical world to the inner spiritual world. By nature no soul in this world is either sinful or religious. When one commits a sin he becomes a sinner. If he stops committing sin and accepts religious conduct the same person is called religious. Great sinners have renounced evil and become religious. If a person determines and makes efforts in right direction he can stop being a sinner and become religious. After being religious he can progress to be a sage and then a supreme-soul (*Paramātmā* or God). To understand this it is necessary to first understand the concept of divinity as accepted in Jainism.

CONCEPT OF DIVINITY

Deva is *Bhagavāna* or *Paramātmā* or God. Here the term *Deva* does not mean the beings of the divine realm or deities or gods. To understand the concept of *Paramātmā* it is necessary to understand soul. All the souls in the world are same with regard to their form. Every soul is endowed with the attributes of sentience (*cetanā*), knowledge, bliss, etc. However, with reference to pursuance, non-pursuance, and accomplishment of the goal of attaining that sublime inherent nature the souls are of three classes – extrovert soul, introvert soul, and supreme-soul. Extrovert soul is that which is absorbed in the activities of the five sense organs. It considers the physical body as him (self or soul) and material possessions and family as his own. It thinks only about pleasure and pain derived from these and considers himself to be the doer and enjoyer. He never thinks of his soul. Such extrovert soul is ignorant, has false perception, and is deluded. Such soul is also called sinful. Such soul considers the extraneous attitudes like attachment and aversion as its own and fails to differentiate between soul and non-soul.

That which considers soul to be different than body is called an introvert soul. It considers carnal and mundane indulgences to be detestable and not pleasurable and partakes only reluctantly. It has discerning awareness of matter and soul. It thinks and acts for soul only. It always endeavours to get rid of the attachment, aversion, fondness, and other vices inflicting his soul and reveals the sublime

form of soul. It is also called sagacious and righteous. It has the discerning knowledge about soul and non-soul.

The introvert individual who gives permanence to his indulgence with self, removes all the inflicting perversions and *karma*s from his soul and unveils the sublime form of his soul is called supreme-soul or *Paramātmā*. Having destroyed all its *karma*s and vices like attachment and aversion it acquires infinite knowledge, bliss, and potency. It becomes absolutely detached, all knowing and all perceiving entity. After this life it will be free of life-death and reincarnation. It will remain ever absorbed in the infinite bliss and peace of the soul. Such incorporeal supreme-soul is called *Jina*, *Arhanta*, *Āpta*, and other such names. At the end of the life span of their existing body these souls are called *Siddha Bhagavāna* (as detailed while discussing *Ṇamokāra* mantra). These are true *Deva*s. The soul of such *Bhagavāna* is completely devoid of attachment. Thus it has no desire to create the universe. Without desire there is also no effort to do so. As it destroys *karma*s completely it does not reincarnate. Thus it is beyond the scope of incarnations.

In *Yogavāśiṣṭa* Rāmacandraji has expressed his desire to gain such peace as attained by *Jina Paramātmā* in these words:

Nāham Rāmo na me vāñchā, bhāveṣu ca na me manaḥ.)
Śāntimāsitumicchām, svātmanyeva Jino yathā.)

CONCEPT OF GURU

The gurus belonging to the religion of this type of *Deva* have the Detached *Bhagavāna* as their object of worship. Therefore, their path is the path of detachment. Their whole conduct, austerities, and spiritual practices are directed at attaining perfection in detachment. They become apathetic to their world, body, and enjoyments, renounce their home and indulge in spiritual practice with absolute faith. For this they willingly accept twenty-eight codes or vows – complete avoidance of *hiṁsā*, falsity, stealing, sexual activities, and possessions through mind, speech and body. Possession here covers all physical possessions including clothes and inner possessions like passions. This is done by accepting five great vows. In order to discipline the activities of mind speech and body they observe five *samiti*s (self-regulations). They are

1. *Īryā samiti* or regulation of movement, 2. *Bhāṣā samiti* or regulation of speech, 3. *Eṣaṇā samiti* or regulation of collecting food, 4. *Ādānanikśepaṇa samiti* or regulation of collecting and returning ascetic-equipment, and 5. *Pratiṣṭhāpana samiti* or regulation of excretion and disposing thereof. On disciplining mind, speech and body they observe three *gupti*s or restraints. Thus they exercise complete command over activities of the five sense organs of touch, taste, smell, vision, and hearing. They immaculately perform six essential or obligatory duties of *sāmāyika* (equanimous meditation), *stuti* (chanting hymns of veneration), *vandanā* (obeisance to *Deva* and guru), *svādhyāya* (self-study), *pratikramaṇa* (critical review of all actions and thoughts), and *kāyotsarga* (dissociation of mind from body). These and not bathing *(Asāana)*, not cleaning teeth *(Adant dhnāvana)*, remaining unclad *(Nagnatā)*, sleeping on ground *(Bhūmśisayana)*, eating once during the day taking food in palms only *(Ekabhukti)*, pulling out hair *(Keśaloṁca)*, and enduring afflictions make twenty eight basic attributes *(Mulaguṇa)* of a guru. It is essential for a *muni* (ascetic) or *nirgrantha* guru to observe all these. With help of these he continues to progress on the path of detachment. This is the only path to attain the status of *Paramātmā*.

On beholding such a guru Bhartṛhari, the renowned yogi, expressed his desire to become one him-self -

Ekākī nispṛhaḥ śāntaḥ, pāṇipātro digambaraḥ.
Kadā śambho bhaviṣyāmiḥ karmanirmūlanakśamaḥ.)

CONCEPT OF CANON

Where there is omniscient detached *Jinendra Bhagavāna* preaching the real form of fundamentals and where there are detached ascetics compiling these preaching verbatim in the form of canon, there remains no doubt that the canon will, indeed, be free of preceding and following contradictions. It will be independent of direct or conceptual evidences, delineator of real form of things with exactitude, beneficent to all beings, and explicator of the right path. Only such canon can ensure beatitude of the soul and the world.

SAMYAGDARŚANA, SAMYGJÑĀNA, AND *SAMYAKCĀRITRA*

All the souls desire happiness. Therefore, benefits of soul lies in happiness. Happiness is that which is free of agitation or anxiety.

Happiness without anxiety is in *mokśa* or liberation. Being in impure state due to fondness and passions a soul embraces misery. Liberation is nothing but to attain perfectly sublime state after all the *karmas* are destroyed. The process or method of attaining liberation is called the path of liberation. In other words endeavour on the path of liberation leads to the state of liberation.

Different religions have different views about means of liberation like those about the concept of liberation itself. Some say that knowledge (*jñāna*) leads to liberation. This path is called *Jñāna*-yoga. Others say that action (*karma*-yoga) leads to liberation therefore indulge in action without a desire for results and you are sure to attain liberation. Some others say that devotion (*bhakti*-yoga) is the infallible path of liberation. There are many popular forms of devotion, for example as a slave, as a father, as a friend, and as a beloved. In devotion as a slave a person considers him-self a slave and worships God. Hanumāna, the devotee of Rāma is an example. The second type is worship of God as if he was your son. Nanda and Vasudeva are examples of such devotion. In these two types there is a difference of level between God and the devotee. The third type is with a feeling of friendship as was Sudāmā's for Śrīkṛṣṇa. In this type the devotee considers God to be at the same level. The fourth type is like a beloved. In this type the devotee has a husband-wife type of relationship with God as in the case of Gopis and Śrīkṛṣṇa. The devotion of the Sufi saints was slightly different; they considered God to be their beloved. It is said that in this type of devotion there is a feeling of complete union with God. There is another modern concept of devotion. It is called name chanting, like 'Hare Rāma, Hare Kṛṣṇa'. Some name-chanting sects have been formed in India and abroad.

However it would not be out of place to say that all these paths are singular or absolutistic. These are accepted as various paths of pleasing the creator and destroyer God. But all these paths are dependent on 'the other' and outwardly oriented. All these varieties of worship are not done for awareness of the virtues of God and thereby acquiring them within the self. Instead they are done to seek boons and favours from God. The beatitude of soul and liberation are not matters of give and take. Shifting one's view from outside to inside effects the beatitude of soul. Removing *karmas*, the cause of misery, through one's own endeavour, effects it. That is the reason that Jain

Tīrthaṅkaras and *Ācāryas* have called the unity of right perception and faith, right knowledge, and right conduct as the path of liberation. The essence of all the paths of liberation enumerated by various religions and philosophies are included in these three.

Even in mundane activities we observe that when we go to a doctor for treatment of some ailment and he prescribes some medicine we are not cured just by having faith in the doctor and the medicine. Neither are we cured just by the knowledge of the medicine nor just by ingesting the medicine. When the disease is diagnosed correctly, we have faith in the doctor and medicine, and we ingest the medicine, only the combination of these three can lead to cure. In the same way only the knowledge of the real form of self or soul does not lead to well being of soul. Having just the faith that this is the only real form of soul also does not lead to liberation. Knowledge without faith is not right knowledge. Only when there is faith on the real form of soul, the knowledge is called right knowledge. All the vows, discipline, austerities, and conduct prior to having right faith and right knowledge is called false or incorrect conduct. Only after having right faith and right knowledge the combination of vows, discipline, austerities, and conduct is called right conduct. Self-realization is the result of right conduct. Thus we see that the unity of right perception and faith, right knowledge, and right conduct is the path of liberation. It is necessary to understand in more details.

SAMYAGDARŚNA (RIGHT PERCEPTION AND FAITH)

To have faith in *tattvārtha* (the fundamental reality) is called *samyagdarśan* (right perception and faith). The term *tattvārtha* is made up of two words – *tattva* and *artha*. *Tattva* means inherent nature or fundamental. *Artha* means matter or form. Thus *tattvārtha* means to perceive and have faith in fundamental with its true form.

In Jain literature *samyagdarśan* has been defined in various contexts and from various angles. On superficial examination we find variations in these definitions but a detailed examination reveals that there is hardly any variation; the spirit and message of all these definitions is same. For example at some place having faith in fundamental reality is called *samyagdarśana*, at other place having faith in the self, independent of 'the other', is called *samyagdarśana*.

Somewhere, observing the soul entity as different from other entities is believed to be *samyagdarśana*. Elsewhere, cognition of just one soul is said to be the sign of *samyagdarśana*. In some scriptures to have faith in *Arihanta Deva*, *Nirgrantha* Guru, and religion devoid of *hiṁsā* is said to be *samyagdarśana*.

Besides the last one all the other definitions are almost same, there is hardly any difference in them. Fundamentals are said to be seven – *jīva* (living), *ajīva* (non-living), *āśrava* (inflow of *karma*s), *bandha* (bondage of *karma*s), *saṁvara* (blocking the inflow), *nirjarā* (shedding the *karma*s), and *mokśa* (liberation). Although there are infinite fundamental realities, here we are concerned with only liberation and therefore only seven fundamentals have been taken into account here. Of these the basic fundamentals are only two – living and non-living. Remaining five are the variants manifesting due to various combination and separation of these two. One who rightly knows living and non-living has faith in the self and 'the other'. After this when he understands the self as different than 'the other' he may pursue the path of liberation to attain beatitude of the self. And when he understands 'the other' as different from the self he should become apathetic towards the other entities, renounce attachment, aversion, fondness and other passions and steer the self towards liberation. Therefore, having perception of and faith in these two entities leads to liberation. In order to determine the form of the self or soul it is imperative to determine the form of the entity different than the soul or non-soul or non-living.

Living and non-living are the normal fundamentals. The remaining five are modes of living and non-living and are special fundamentals. By knowing these five modes one develops faith in the endeavour towards liberation. If one knows the form of liberation he may consider it to be beneficial to soul and take steps to attain that. Therefore, one should develop faith in liberation. *Saṁvara* and *nirjarā* are the means of liberation. If one recognizes these he may take steps that may lead to efforts to block the inflow of *karma*s and shedding of acquired *karma*s. Therefore, one should develop faith in *saṁvara* and *nirjarā*. If one knows the process of inflow and bondage of *karma*s he may take steps to block and remove *karma*s. Therefore, one should develop faith in *āśrava* and *bandha*.

Thus irrespective of whether it is called faith in fundamental reality, or viewing the self as different from 'the other', or cognition of soul, the message is just one. The only difference is in the words used. As regards the last definition of having faith in *Deva*, guru, and religion, the meaning is that when a person develops faith in these three he essentially develops faith in fundamentals. This is because when one recognizes the form of these three including *Arihanta* he recognizes the seven fundamentals. It may also be said that one who has faith in the fundamental reality has also faith in the form of *Arihanta* (etc.). In other words, without having faith in *Arihanta* (etc.) one can never have *samyagdarśana* or faith in fundamental reality. Thus faith in *Arihanta* (etc.) is the source of faith in fundamental reality. The source of *samyagdarśana* has also been accepted as *samyagdarśana*. Therefore, it is called phenomenal or conventional *samyagdarśana*, where as the earlier stated *samyagdarśana* is called noumenal or non-conventional or absolute *samyagdarśana*.

In context of *karmas*, *samyagdarśana* has three categories - *Kśayika* (gained through extinction of *karmas*), *Aupaśmika* (gained through suppression of *karmas*), and *Kśayopaśmika* (gained through extinction-cum-pacification of *karmas*). The absolute *samyagdarśana* is *Kśayika* because soul gains the sublime state only by shedding the three forms of *Darśana Mohanīya karma* and four forms of *Cāritra Mohanīya karma* including anger, conceit, deceit, and greed of infinite range. That is why it is called *samyagdarśana* with detachment. The other two categories are called conventional or with-attachment *samyagdarśana*.

The aforesaid detailed definitions inform us that the real form of a thing is *dharma*. To develop faith in the real form of soul is absolute *samyagdarśana*. Thus it is *dharma*. As it is the motive cause in inspiring one towards real form of soul the conventional *samyagdarśana* is also transitively called *dharma*. Conventional *samyagdarśana* is redundant for those who have attained absolute *samyagdarśana*. However, for those who are at a lower level of spiritual practices conventional *samyagdarśana* is not only useful but also essential. It is the means of absolute *samyagdarśana*. As long as it is considered a means and not the goal there is no harm. If it is considered goal, one gets stuck there only and his progress is blocked. If it is considered completely worthless one regresses to the state of

false perception. Because as long as purity of attitude is not attained, abandoning good attitude gets one entrapped in sinful attitude in the form of false perception. If absolute *samyagdarśana* is ignored the whole system of fundamentals will become meaningless. If conventional *samyagdarśana* is considered false the conventional spiritual path will be obliterated or terminated.

As a human body has limbs like hands, legs, etc. *samyagdarśana* also has eight limbs. Here limbs mean the qualities or attributes that appear on attaining the state of *samyagdarśana*. These eight limbs are -- *Niḥśaṅkita, Niḥkāṅkśita, Nirvicikitsā, Amūḍhadṛṣṭi, Upagūhana, Sthitikaraṇa, Prabhāvanā,* and *Vātsalya*. A *samyagdṛṣṭi* (who has attained *samyagdarśana*) is devoid of seven types of fear or any doubt in the fundamentals; this is the limb called *Niḥśaṅkita*. He does not have any attachment or desire for other substances, this is the limb called *Niḥkāṅkśita*. He has no aversion for other substances; this is the limb called *Nirvicikitsā*. He has no illusions about fundamentals, gods, etc.; this is the limb called *Amūḍhadṛṣṭi*. He provides protection to the righteous beings; this is the limb called *Upagūhana*. He has the intent and ability to stabilize and re-establish (if and when drifted) him-self and others in Jain religion (righteousness), this is the limb called *Sthitikaraṇa*. He indulges in deeds of promoting Jain religion (righteousness), this is the limb called *Prabhāvanā*. He has a feeling of love for righteous beings; this is the limb called *Vātsalya*.

One should always endeavour that *samyagdarśana* remains ever pure and faultless. For this one should be ever alert. The possible faults are twenty five – eight faults are the opposites of the said eight limbs, eight types of intoxication, three types of misconceptions, and six types of wrong worship.

The first group of eight faults evidently is *śaṅkā* (doubt), *kāṅkśa* (desire), *vicikitsā* (aversion), *mūḍhadṛṣṭi* (delusion), *paradosodbhāvana* (fault finding), *asthitikaraṇa* (destabilization), *aprabhāvanā* (non-promotion), and *sādharmīdveṣa* (antagonism for the righteous).

The second group of eight kinds of intoxication: to be intoxicated with pride of one's beauty, knowledge, family, caste, power, wealth, austerities, and body.

The third group of three misconceptions: to accept someone with wife, kids, and weapons as real God; to accept a clad person as true guru, and to accept violence and other sinful deeds as religion, these are three misconceptions with respect to God, guru, and religion.

The fourth group of six types of wrong worship: to praise and worship vile God, vile guru, and vile religion and their followers.

One who has attained *samyagdarśana* embraces these eight limbs and avoids the twenty-five faults. All these details are in context of conventional *samyagdarśana*. In context of conventional and absolute *samyagdarśana* zealots have been amply rebuked in Jain literature. Those who accept absolute *samyagdarśana* as the only truth and call conventional *samyagdarśana* as false, cause of bondage, and worth rejecting, are called

sticklers for the absolute. Those who accept conventional path as the only truth and get stuck into it are called sticklers for the conventional.

SAMYAGJÑĀNA (RIGHT KNOWLEDGE)

The knowledge of fundamental reality is acquired through proof or evidence (*pramāṇa*), reasoning (*naya*), and analysis and authentication (*nikśepa*), and other intellectual processes. In absence of *samyagdarśana* that knowledge is called incorrect knowledge. *Samyagjñāna* (right knowledge) is free of doubt, bias, and delusion. The four *Anuyoga*s (a classification of Jain canon) containing details about spiritual knowledge etc. stated by detached omniscient are correct or the scriptures of other religions are correct, this is a statement of doubt. The thing standing there in darkness is a stump of tree or a man? This uncertainty is doubtful knowledge. Not knowing substance, attributes and modes from different reference points relative to substance and mode is bias. For example while walking, the foot of a person touches a piece of straw or some other thing and he is not sure what it is. To accept a multivalent thing as singularly permanent or ephemeral is delusion. For example mother of pearl is taken to be silver.

There are five kinds of *samyagjñāna* – *Mati-Jñāna*, *Śruta-jñāna*, *Avadhi-Jñāna*, *Manaḥparyaya-jñāna*, and *Kevala-jñāna*.

SAMYAKCĀRITRA (RIGHT COONDUCT)

Samyagdarśana is called the basis of religion but *samyakcāritra* is called religion itself (*Cārittam khalu dhammo*). Religion commences with *samyagdarśana* but culminates in *samyakcāritra*. *Samyagdarśana* is the conceptual form of fundamental reality. It is latent. It is conceived through *samyagjñāna* that without absolute *samyagdarśana* there is no inclination for, realization of, and faith in fundamental reality. But conduct is tangibly evident. The conduct (*cāritra*) with right faith (*samyagdarśana*) is called right conduct (*samyakcāritra*).

Like *samyagdarśana samyakcāritra* is also of two types – *niścaya* (absolute) *samyakcāritra* and *vyavahāra* (conventional) *samyakcāritra*. To stop the outward activity in the form of indulgence of mind, speech and body and inner activity in the form of attitudes of attachment and aversion, to dwell in the self or soul is *samyakcāritra*. This is the state where bliss is derived out of experience of sublime form of the self; when the unity of *samyagdarśana*, *samyagjñāna*, and *samyakcāritra* comes into effect, and when the variance between meditater, meditation, and object of meditation, and knowledge, knower, and subject is removed. When this state becomes stable or permanent it is called the state of liberation absolutely free of *karma*s and cycles of rebirth. But while this state is still not permanent there continues shedding of infinite *karma*s and absence of bondage of new *karma*s.

Conventional *samyakcāritra* is avoiding bad and indulging in good. Here it must be understood that a person with false belief also avoids bad and accepts good, but it is still not called *samyakcāritra*. It is only right conduct when it is done with right faith. The conventional *samyakcāritra* is indulgence in good and it has traces of noble attachment. Even if it is noble, attachment causes bondage of *karma*s. Therefore, some people call this conduct also base. They say – "A being has followed conventional *samyakcāritra* many a time but it never got him liberated. This conduct is cause of bondage of *karma*s and not shedding of the same. Attachment does not lead to detachment. Therefore, vows, self-regulation, restraints, (etc.) or the whole conventional conduct is erroneous and thus rejectable. " There are two

reasons for such disdain for conventional *samyakcāritra* - 1) they have no faith in the words of the detached Omniscient. 2. They have not studied the scriptures of *Caraṇānuyoga*. This being has followed the conventional *samyakcāritra* not even once. Had he done so he would certainly have got liberated. He who follows the conventional *samyakcāritra* certainly gets liberated. He who considers it rejectable and has apprehension in following it has still long to suffer cycles of rebirth. In order to attain liberation *Tīrthaṅkara*s and innumerable number of sages have followed it. They did not automatically accomplish it according to their level. Instead, in order to reach that level, or to gain the status of an ascetic, they renounced all possessions, pulled out their hair, and accepted the ascetic-vows. All this did not happen automatically, they worked hard for it.

There is no scope of any doubt or misunderstanding if one properly understands conventional *samyakcāritra*. Only that conduct which comes after *samyagdarśana* is called *samyakcāritra*. It involves elements of indulgence (*pravṛtti*) and abstinence (*nivṛtti*) both. Abstinence from vile is an element of absolute *samyakcāritra* and indulgence in good is an element of conventional *samyakcāritra*. Abstinence causes shedding of *karma*s. Indulgence here is in good and in the form of mild passions. This causes intense bondage of meritorious *karma*s. The physical and mental categories are also elements of indulgence and abstinence. The attachment-fraction is indulgence or physical and the detachment-fraction is abstinence or mental. *Samyakcāritra* is conduct inclusive of observing the codes of vows, self-regulations, restraints, contemplation, and enduring afflictions. The *Aṇuvrata*s (minor-vows) meant for laity and *Mahāvrata*s (great-vows) meant for ascetics are included in conventional *samyakcāritra*.

PARAMĀTMĀ (God) AND CREATION OF THE UNIVERSE

There are numerous popular concepts and ideologies regarding the form of God and creation of the universe. If the form of God is understood properly the secret of the creation of the universe can easily be revealed. These two topics have already been dealt with briefly. Some more details are given here.

FORM OF GOD

Almost all beings in this world have a feeling of self-awareness or ego and conceit. This ego makes a being recognize his body and its attributes as 'I' – I am a man; I am a woman; I am beautiful or ugly; I am intelligent or a fool. In the same way this being becomes fond of other sentient (*cetana*) and non-sentient things and considers them as his. For example my wife, my son, my house, my wealth, etc. The entire world of an individual is confined to I and my. The larger the ego the larger is his world. This ego and conceit are manifestations of attachment and aversion, which are not natural but pervert attitudes of the soul. These perversions attract material particles of *karma* and bond them with the soul. On fruition, these *karma*s provide conditions conducive to the formation of body and consequent experiences of pain and pleasure; they cause the soul to be drawn into the cycles of birth and death in various realms and genuses where it has to experience happiness and misery. These physical (*dravya*) *karmas* give rise to mental or psychical (*bhāva*) *karma*s including passions like attachment and aversion. In turn these mental *karma*s cause the bondage of physical *karma*s. This process has been going on since beginningless time. With the help from a guru or studying scriptures, the true form of the self is revealed on this being and he becomes capable of discerning between the self and 'the other'. Now he disciplines the feelings of ego and conceit, and with the help of *Samyagdarśana*, Samyg*jñāna*, and *Samyakcāritra* gradually attains unison with the self. As a consequence all his physical and mental *karma*s are completely destroyed. This state is called the liberation of the being. It is this state that is also called supreme-soul. Now the being becomes *Paramātmā* or supreme-soul, or God. With the complete destruction of *karma*s the body, birth, death, attachment, aversion, desire, indulgence, effort all are destroyed. The soul is eternally established in its sublime form. Infinite virtues of soul, such as infinite knowledge, infinite bliss, infinite perception, and infinite potency, appear. Such pure soul will remain in this state of supreme-soul eternally.

WHY GOD CREATES UNIVERSE ?

The followers of Advaita Vedānta believe that every living and non-living substance in this universe has originated from the inactive,

beginningless and all pervading Brahma. According to the Saṁkhya philosophy of Kapil, material and living universe has been created by the interaction of *Puruṣa* (supreme man) and *Prakṛti* (nature). In the *Vedānta Sūtra* Bādarāyaṇa says – '*Lokastu līlā kaivalyam.*' Parabrahma (God) creates universe as an act of recreation. The Naiyāyikas believe God to be endowed with virtues like knowledge, desire, effort, etc, and that He is the motive creator of the universe. They say that as a potter creates a pitcher with his wisdom, intent, and effort, in the same way God also creates universe with his wisdom, intent, and effort.

Besides these there are numerous other reasons and rationales attributed to the creation of universe by God. For example:

1. To create is intrinsic nature of God. 2. The desire to create comes naturally to God. 3. Every action in this universe appears to be orderly or following some rules. There must be some governing authority for those rules and that could be God. 4. Every act has to have a subject. This universe is also an act, thus it should also have a subject and that is God. 5. Every thing or activity has to have a beginning when they were created or launched. There is nothing that was not created at some moment of time. Therefore, the original creator of everything is God. 6. When a person commits sin he experiences fear, hesitation, or shame. This is the indication of the ubiquitous authority of God.

Many more such theories supporting the concept of creator God are in circulation.

Does God create the universe? Examining the aforesaid theories it will have to be found if God can or does create this universe or does such God even exist? Regarding the theory of Advaita Vedānta and Saṁkhya it is enough to say that where is any scope for any perversion or deformity in the Parabrahma that is inactive? Moreover, Brahma is omnipresent. An entity that is present everywhere is necessarily inactive. When a bottle is completely filled with water or sand and closed, even if it is shaken there is no movement in the water or sand within it. Therefore, it is inconceivable that the omnipresent God can create universe. Nature and man have always remained in constant interaction, how than the universe got created at a particular moment. In the history of ontology such questions have proved to be very difficult and no satisfactory answers have been provided till date.

Śaṅkarācārya has logically refuted this belief in Nyāya philosophy about creation of the universe in, exegesis of many aphorisms in his *Bhāṣya of Vedānta Sūtra*[3]. The gist of that refutation is – God cannot indulge in creation of the universe using matter or ultimate particles available in nature because being incorporeal God is antithetical to matter particles. Ultimate particles cannot be the instrument of indulgence of such God. It has no physical body therefore in absence of tangibility or being incorporeal He cannot be a doer. If we accept that God has tendencies like sense organs, He will be entrapped in carnality and ailments and loose His godliness. The God of followers of Nyāya philosophy is no God because He is mortal and ignorant.

Kumāril Bhatt and Pārthasārathi Miśra, the commentators of Mīmāṁsā philosophy have refuted the other points. The relevant portions of the logical refutation given by them in *Ślokavārtika* and *Śāstradīpika* are briefly mentioned here.

There is no known time when the universe was created; it has always been like this only. There was no moment in the past when nothing existed in the universe. If there was nothing, the universe could not have been formed because creation is an effect in the form of activity, and in absence of a cause there can be no effect. If there is clay then only a pitcher can be made. If the raw material for the universe was already available what did God create?

When there was nothing before the universe was created, where did that God live? Moreover, how will you justify the existence of desire and effort in something that is incorporeal because action is impossible for a formless and all pervading thing, as in the case of space? Desire is an attribute of body and even effort is made through body. An incorporeal thing cannot have desire and effort. If we accept God as having a form and embodied there has to a tangible basis or place for it. In that case how and where the first act of creation starts? Did the all-pervading God create the whole universe at once? Why a desire entailing agitation was born in a tranquil and peaceful God? No noble person wants to inflict misery on anyone, then why the kind God created this world full of miseries and made infinite beings miserable. If that is the attitude of God he should amend it. If He causes misery to

the world he cannot be kind. If the beings suffer pain or pleasure according to their *karma*s then what is left for God to do? If it is called his playful activity, the world is fed up of this childish game. After creating the universe why does God cause deluge and destruction. Would this also be called his kindness? In short, there is no logic that can help prove the concept of a creator God.

In the modern scientific age when the principle of cause and effect in context of every thing has been investigated and analyzed the concept of a creator God sounds ridiculous. Such flights of imagination came about in the dark ages when ignorance and superstition prevailed. In the modern developed world such beliefs can under no pretext be called wisdom.

WHERE GOD IS ?

As soon as the form of God is confirmed it ought to be certain where God is? Those who are not certain about the form of God continue to have various imaginations about His abode. Some say He is all pervading, some believe He lives in the seventh heaven, and some call His abode as Brahmaloka, Viṣṇuloka, or Śivaloka. Certainly they neither know about the true form of their own soul or about that of God.

Since remote past sages and seers, renouncing attachment for their family and home, have been retiring into isolation of caves, mountains, and riverbanks and indulging in rigorous spiritual practices in an effort to behold and know the self. All this exercise has been to attain the status of supreme-soul. It was their strong belief that our soul has the potency to become supreme-soul. If right endeavour is made on the right path in the right direction, that power can be evoked and our soul can become supreme-soul or God. The seed of a tree has the potential to become a tree. If proper nutrition and water is provided the seed can turn into a large tree. Every soul in this world has all those attributes, in dormant state, that are evident in the supreme-soul in their fully mature form. What is needed is to develop those dormant and undeveloped attributes. Those who had faith and awareness of the real form of soul went deep into the search and exploration of that real form. By purifying the self they removed all perversions and the dirt of

karmas to become the sublime self. After that they eternally dwelt within that state. Such sublime soul is called supreme-soul or God.

This discussion has two inferences – One, that God is nowhere outside, every soul has the power to become God. In other words God-hood exists within every soul. And two, that efforts should me made to know the process that turns soul into supreme-soul. That which is hidden in the soul can be found by searching within; it is nowhere outside the soul. He who is absorbed in other things other thoughts, considers them his own, and believes him-self to be the doer is called outer-self; which means that he dwells outside his soul. When he turns away from outer things and thoughts and becomes introvert, accepts the self as self and 'the other' as other, and becomes an uninvolved knower and perceiver then he becomes the inner-self. This means he dwells within his soul. When he cleans his dwelling of the rubbish and scrubs the soul clean of *bhāva-karma* and *dravya-karma*, his virtues become fully developed and manifested, turning him into supreme-soul or God.

Where God is? Saint Kabīra has given an apt answer to this question in his couplet –

Terā sāīṁ tujha meṁ basai, jyoṁ pahupana meṁ vāsa.
Kastūrī mṛga jyoṁ phirai, phira-phira ḍhūṇḍhai vāsa.

"Your Lord dwells within you in the same way as fragrance lives within a flower. You roam around outside in His search in the same way as a musk-deer roams around seeking the source of fragrance while it is all the time within its navel. "

All the religions and philosophies say this but they do not advise to accept one's own soul as God and search within. Instead, they talk of seeking an all pervading God because according to them soul is but a part of the all pervading God or Parabrahma. This way God is also an entity other than soul. The general principle is that unless one abandons 'the other' he cannot get the self. That God is within the soul means that the soul can become God. Only Jainism has accepted this doctrine. It is Jain religion that has given the doctrine of soul becoming supreme-soul. It is an invaluable contribution of Jainism to humanity.

THE SECRET OF IMAGE WORSHIP

A devotee worships, adores, and venerates the object of his worship. If the object of worship is a living individual the devotee worships his body to express adoration, devotion, and reverence. This devotion and veneration is not only for the body but also for those virtues of the soul residing within the body that made the individual the revered object of worship. No one becomes revered or an object of worship for the beauty or other qualities of his body; he becomes that due to his unique virtues. Therefore, primarily the virtues of a person are to be venerated and worshiped but as this virtuous soul is installed in a body, that body also becomes the object of veneration and worship. Even when that individual is alive it is only the virtues that are worshiped. A devotee worships virtues and the virtuous individual with a wish and hope that, inspired by those virtues, he may evoke those virtues within his self and one-day become an ideal person just like that object of worship. In the name of worship of an individual this is worship of virtues, worship of ideals. Worship of ideals has prevailed at all places, in all races, and at all times, and as long as man has ambition for human ideals and values such worship will continue. An individual becomes an object of worship for masses only through his lofty virtues.

But when such revered individual leaves his earthly body after leaving indelible imprints of his virtues, his devotees employ various means to keep his memories intact. His biographies are written and published, and his portraits are made. Making of a three-dimensional image or idol in metal, stone, or gemstone is the most powerful and effective medium to keep his memories intact. This is because an idol provides the semblance of the shape, form and posture of the venerable individual. A book can provide the life story and qualities of a person but cannot become an effective medium, means, or instrument of worship. Painting, wooden image and other such things are perishable and get deformed soon; moreover it is hard to have profound belief in them. But the stone and metal images are long lasting, not easily deformed and have the form and posture that inspire the devotee to focus on the personage and meditate, think and contemplate about his virtues. The making and worship of idols became popular for these reasons only. Idol is the installation of the exact conceived image of the venerated person.

First of all a person has to decide what is his religious goal? What is his ideal? What he wants to become? Or what does he want to achieve? After that he has to choose a person for worship ideally suited to his goal. After all this he starts worshiping in his own way. There are those who believe in the all-powerful God and worship Him in one of his forms or his emanations in the form of deities by making suitable images. With them the purpose of worship is not the worship of His virtues but to please Him with their devotion and worship and gain favours and boons. They believe that God resides in the idol. Therefore, it is not the idol but God Himself and he will get pleased by their devotion and worship and will fulfill their desires. God is omnipotent. Seeing a mouse moving on the image of Śiva, Swāmī Dayānanda strongly felt that a God who cannot protect him-self is not capable of protecting others. Due to this sentiment he always opposed idol-worship. Among those who ideologically believe in an omnipotent God who blesses with boons it is not unnatural to have antithetical belief like that of Swāmī Dayānanda.

Even with regard to idol-worship Jainism has presented an ideal worth emulating. It is a spiritualistic religion. Therefore, Jains made images in detached mood and meditative postures like lotus-posture, half-lotus-posture, or *kāyotsargāsana* (standing straight) with half-open eyes. These are based on the exact pose and posture used for spiritual practices by those who attained their spiritual goal through the three jewels (*ratnatraya*). As soon as one beholds such image the beholder gets the impression that the image is of a person who should, indeed, be a detached one, a conqueror over lust and all other perversions, and a *nirgrantha* who is free of all inner and outer knots of attachment and aversion. Jainism believes that this image is a symbol or representation of *Arhanta* and *Jinendra Bhagavāna* (Jain *Tīrthaṅkara*). It considers idol-worship to be symbolic worship and formulates the procedure of worshiping virtues through the worship of the image. Jainism supports the worship of ideals. Therefore, in the Jain procedure of worship there is no place for seeking fulfillment of personal or mundane desires. *Ācārya* Samantabhadra states his ideal procedure of worship in these words –

Na pūjayārthastvayi vītarāge, na nindayā cāpi vivāntaverai.
Tathāpi te puṇyaguṇa smṛtirna, punāti cittam duritāñjanebhyaḥ.

O Lord! You are not concerned with your worship and neither it pleases you because you are detached. Aspersions do not make you angry because you have won over aversion. Even then, thinking about your pious virtues saves humans from sins and imparts piety to them.

In fact, the purpose of idol worship in Jainism is to worship the ideals of the object of worship. It is not worship of a lifeless stone. It is also devoid of any act of beseeching for fulfillment of mundane desires. Jainism does not believe that God resides in the idol. Instead, it lays stress on installation of God in the feelings or sentiments of the devotee with the help of worship of the image. If God is installed in the sentiments all desires end. No religion other than Jainism has presented this ideal of image worship.

According to Jain literature Jainism has a long history of image making, image-worship, and symbolic worship. Bharat *Cakravartī* (the sovereign of six continents according to Jain hagiography), the eldest son of *Ṛṣabhadeva*, the first *Tīrthaṅkara*, was the first in human history to make Jain temples and images. There are numerous instances of sculpting of images in the pre-history, the last link being the Vodva stupa in Mathura made by Kuberadevi during the period of *Tīrthaṅkara* Parśvanātha (800 BC). In a later period King Karkaṇḍa got Parśvanātha images in the cave temples of Dhārāśiva. Finding of the images of Ṛṣabhadeva in the archaeological excavations of Mohan-jo-daro and Harappa pushes back the history of Jain iconography five thousand years back. In the opinion of archaeologists the Jain idol found in Lohānīpura (Patna) is the oldest available Indian idol. It is in the Patna museum collection at present. This is believed to be of the Maurya period.

Scholars opine that Jains started the making of idols of deities. The makers of Śiva idols emulated this. The making of the idols of Viṣṇu, the Buddha and other deities came much later in the history. It is surprising that other religions accepted the Jain concept of idol making but did not follow their ideal of worship of virtues.

In world history idol worship came first and then started its opposition. In India when idol-worship started being misused and fanatics started desecrating idols during the Islamic period, there came

many aniconic sects that opposed idol worship branding it as worship of the lifeless. Temples and images are part of our cultural heritage where the history of our past, archaeology, art, and culture are preserved. What would have been our history in their absence? Those people who do not have such heritage are culturally destitute.

IMPORTANCE OF THE CONSECRATION OF TEMPLES AND IMAGES

Installation and consecration is the process through which the importance and influence of the object of worship (person or image) is recognized[4]. It can be further elaborated as – the ritual process of endowing or investing the virtues of the deity in an iconic or aniconic image is called *pratiṣṭhā*. It is the investing of the virtues of the *Jina* in the image. As he is the source of religion, it is proper to invest his virtues in an image. In such process either the virtuous is prominent and the virtues become secondary or the virtues are prominent and the virtuous is secondary[5]. When the *Jinadeva* or his virtues are ritually installed in the image, the aspirant beholds them with his human eyes. While looking at the image of *Bhagavāna* that draws his complete sentience (or absolute and unwavering attention and devotion) with its serene posture, the devotee does not see the stone image but the transcendental personage and virtues. In fact, the images of deities made and installed according to the prescribed procedure and ritual cannot be called stones. An image is made for consecration as the object of worship, it is ritually installed with chanting of mantras and other formalities in a temple strictly made according to the prescribed procedures, and it is invested with virtues of god-hood. When an idol is invested with piety and virtues it becomes endowed with godhood. That is why there is a difference between an image installed in a temple and that being sold in the market.

The importance of how a simple piece of stone, on being installed in a temple, becomes an object of worship for masses can not be conceived unless the process involved is not known. It is necessary to know briefly as to how the feelings of piety of numerous people showered on a simple piece of stone, coming from a quarry or a mountain, made it unusual and how many mantras were used to invest it with godhood.

The first step in this process is to look for a rock suitable to be sculpted into an idol. Only a stone with beautiful colour and attractive texture is suitable for an image. It should be free of any spots, lines, or other faults. It should not produce a resonant sound when hit[6]. Detailed process of rock examining is available in Viveka Vilāsa, Vatyusāra Payaraṇa, and other treatises on iconography and architecture. When the paste of boiled and ground rice mixed with coconut is applied on stone, lines and other faults become clearly visible. If there is honey, ash, jaggery, reflection of sky or pigeon, deep red, pink, yellow, orange, or multicoloured lines it should be considered a sign of presence of birds, sand particles, red frog, water, lizard, toad, chameleon, crocodile, mouse, snake, or scorpion in or around it. Such rock should be rejected.

An idol should be faultless. It should not be ugly, disfigured, without eyes, with closed eyes, gazing sideways, up or down. It should be completely free of body hair, perfectly proportioned, neither childlike nor with signs of old age, with eyes focussed on the tip of the nose, attractive, radiating feelings of joy and detachment, and unclad.

The sculptor who makes the image should be strictly vegetarian and free of seven vices. He should observe celibacy during the sculpting of the image and eat pure food once in a day. He should have right attitude and be endowed with virtues like magnanimity. He should be an expert of iconography. He should have no physical deformities.

It is best if the consecration and installation rituals are done under the auspices and guidance of a Digambara ascetic or *ācārya*. If the supervisor of the consecration and installation is a householder he should have renounced ill-gotten food, seven-vices, censured food, etc. He should be celibate and peaceful. He should remain unclad when performing the ritual chanting of mantras related to the auspicious events of austerity and attaining omniscience (*Adhivāsana*, *Netronmīlana*, *Sūrimantra*, and *Śrīmukhodghāṭana*). If a Digambara ascetic is around at the time of installation, he should preferably perform these rituals. The *yajamāna* couple (the couple who inspires the ceremony and bears the expenses) who perform the roles of Indra and Indrāṇī (king and queen of gods) should take the vow celibacy for the rest of their life.

When the installation of a temple and an image is done in such pure and pious atmosphere and with pious and pure feelings, the temple acquires the ambience of a *Samavasaraṇa* (the divine assembly of a *Tīrthaṅkara*) and the image is invested with the detached *Arahanta* and his virtues. The devotee recognizes only these attributes in the temple and the image. The difference between an ordinary house and a temple or an image sold in market place and the one installed in a temple is that the later invokes feelings of devotion and veneration in the beholder. This is precisely the purpose of installation ceremony.

THE SECRET OF SALUTATION AND WORSHIP

Is there a religious person in this world who, going in a temple, eulogizes, sings hymns of praise for, and worships the stone from which the image is made, its type, its colour, its origin, or the sculptor who made it. Certainly not, no religion or sect supports or allows this. All the worship or singing of hymns by a devotee before an image is for the deity he venerates. That is why those who call idol worship as worship of an inert object do so out of ignorance or delusion. An image is the indicator of the spiritual direction of the deity or the object of worship. It is the yardstick of the leanings of a religion or a person. As is the leaning so is the image. An individual goes to a temple to worship an idol according to his personal leanings, attitude and goal. There, he invokes the deity and worships it. Those who are cruel, non-vegetarian, and love violence imagine only about such deities that are cruel, violent, bloodthirsty, and non-vegetarian, and worship their images. Those who are salacious, short tempered, and consume intoxicants conceive of deities favouring their attitudes and go before their images to worship. Venerating and worshiping bolsters their attitudes. For example, when a salacious person gets excited on seeing a beautiful woman, it is not the woman who instigates the feeling of lust. He, in fact, already had that feeling. It only awoke and got invigorated by looking at the woman. In the same way the veneration and worship of the image of a deity in a temple of one's choice the already existing attitudes blossom and develop further.

One who wishes beatitude of the self, whose attitudes have turned from attachment to detachment, and whose goal is to rid his soul of *karma*s, worships a god who is detached and liberated from the world. He sings hymns before, worships virtues of, and expresses his devotion

only before such god. The atmosphere and surroundings of such temples are replete with an aura of detachment. The image of *Bhagavāna* radiates the feeling of detachment. The veneration of *Bhagavāna* done through the image is also that of His virtues like detachment. Therefore, all this enhances the inner virtues and attitude of detachment of the devotee, helping him in his progress toward the goal of liberation. This is the secret of the veneration and worship of the *Jina*. We do not invoke or please the god in the temple by veneration and worship. We invoke and please the god residing in the abode of our soul. My god sits within me. On the pretext of worshipping the image I, in fact, worship the god within. I am my own god. Ācārya Pūjyapāda states –

Yaḥ paramātmā sa evāhaṁ, yo ahaṁ saḥ paramastataḥ.
Ahameva mayopāsyaḥ, nānyaḥ kaściditi sthitiḥ.

That which is god is I. That which is me is god. I am worshipped by myself only (I have to do my own worship). There is no way other than this.

THE SIX ESSENTIALS FOR A HOUSEHOLDER

A householder is the primary-level member in the class of aspirants on the path of liberation. A child learns alphabet going to kindergarten. The same alphabet is useful to him in higher classes and specialized studies in all recognized fields of knowledge and science. The primary knowledge of the alphabet is the basis of all knowledge and science. The whole edifice of knowledge rests on this foundation of the alphabet. In the same way the rudimentary duties of a householder are the basis of the highest spiritual practices. It is not possible to nurture, enhance, and develop right faith-knowledge-conduct by neglecting these duties.

Six daily obligatory or essential duties (*āvaśyaka*) have been prescribed for a householder. They are – *deva-pūjā* (worship of a deity), *gurupāsanā* (veneration of the teacher), *svādhyāya* (self-study), *saṁyama* (discipline), *tapa* (austerities), and *dāna* (charity). Worship of a deity (*Tīrthaṅkara*) crystallizes right faith and perception. Self-study enriches right knowledge. The remaining four refine right conduct. Because a householder must perform these every day they are called

the householder's six obligatory duties (*ṣaḍāvaśyaka*). It is essential for every lay Jain to have knowledge of these duties so as to avoid any chances of misunderstanding or doubt.

DEVA-PŪJĀ (WORSHIP OF GOD)

This is the worship of a true God . A true god is that who is free of eighteen faults and has unveiled the infinite knowledge-faith-bliss-potency lying dormant within his soul by destroying four vitiating (*ghāti*) *karmas*. Who is endowed with eight auspicious attributes, numerous other glorious signs and his body is endowed with one thousand eight auspicious marks. Who uses divine sound for his sermon and shows the path of liberation to worthy beings. Such gods or *Bhagavānas* are supremely beneficent for us. Some of these adjectives for them are physical and others are spiritual. The difference between these two types should be properly understood in ontological terms. *Samavasaraṇa* (divine assembly), eight auspicious attributes and other glorious signs are physical attributes manifested due to fruition of *karmas*. *Tīrthaṅkara Bhagavāna* is not great due to these physical endowments. He is great because of his spiritual qualities including infinite knowledge as those have been acquired by shedding *karmas*. A devotee focuses his attention on these qualities while doing worship. His emphasis is, in fact, on the worship of these qualities.

Worship of god is also of two kinds – physical (*dravya*) worship and mental (*bhāva*) worship. The worship done by using eight auspicious things is physical worship done with the help of material things. Inspiring him-self towards spiritual virtues of god and the self is mental worship done with the help of spiritual indulgence. The physical worship with the help of material things causes bondage of *karmas* but these *karmas* are meritorious. The mental worship done with the help of spiritual indulgence causes shedding of *karmas*. The physical worship is a supportive means for mental worship. As it is difficult to focus attention in absence of some medium, a layman with wavering mind requires such supportive means. But a composed ascetic who practices mental discipline does not require physical worship. They do mental worship independent of any outside means. The eight auspicious things for worship include water, sandalwood, rice, flowers, food-offerings, lamp, incense, and fruits. All these combined are offered to the deity. Each of these eight things symbolizes a specific

sentiment or feeling. Water is the symbol of termination of the cycles of birth and death. Sandalwood is that of the pacification of the heat of worldly torments. Rice is that of attaining the eternal sublime state. Flower is that of destruction of salacious feelings, Food is that of satiation of hunger. Lamp is that of removal of the darkness of attachment. Incense is that of destruction of eight types of *karma*s. Fruit is that of attaining liberation. And finally even the act of offering symbolizes the attaining of the impossible-to-offer status of *Siddha*.

Worship of god cannot be done in a state of impurity. For that both inner and outer purity are required. The outer purity includes clean body, clean offerings, clean clothes, and clean area. These are part of physical purity and are essential perquisites of worship. Inner purity is mental (*bhāva*) purity. With the help of material things we invite *Bhagavāna* in the world of our thoughts and feelings and fill it with His aura. When our thoughts are pervaded by *Bhagavāna* impurities like attachment and aversion will not remain there. However, if our thoughts are fraught with these impurities *Bhagavāna* will not appear there. *Bhagavāna* manifests in our thoughts complete with his physical, attributive, and modal (*dravya-guṇa-paryāya*) presence. Through knowledge we know him in his entirety and install him in our faith complete with his physical, attributive, and modal presence. This is the worship of a deity by a *śrāvaka*.

GURUPĀSANĀ (VENERATION OF THE HOLY TEACHER)

The second obligatory duty is worship or veneration of the teacher. This means respect, veneration, and ministration of a *nirgrantha* (knot-less; unclad) ascetic. *Nirgrantha* ascetics are epitomes of religion. They propagate and promote the path of liberation through their rigorous austerities and purity of conduct. They possess twenty-eight basic virtues. A lay Jain (*śrāvaka*) offers his devotion only to such detached *nirgrantha* guru. Therefore, it is necessary for a *śrāvaka* to recognize a true guru. Every peacock-feather-broom and gourd-pot toting person cannot be accepted as a guru. It is also not doctrinally proper either to presume that every Digambara (unclad) ascetic as sacrosanct (*dravyaliṅgī*) or to accept a scholarly householder as guru. All such intemperance is contradictory to the feeling of right faith. Only after judging and recognizing a true Digambara ascetic he should be accepted as a guru and offered the ascetic equipment (helpful in his

practices of three jewels), faultless food (helpful in his practice of discipline), and other services. This is true veneration or worship of the teacher.

SVĀDHYĀYA (SELF-STUDY)

A *śrāvaka*, in order to understand fundamentals, should indulge in self-study daily. The divine word of the detached *Bhagavāna* came to us in the form of *Dvādaśāṅga* classified in to four categories (*anuyoga*) of *Prathamānuyoga*, *Karaṇānuyoga*, *Caraṇānuyoga*, and *Dravyānuyoga*. Some people say that only those scriptures should be studied which include spiritual teachings. *Prathamānuyoga* contains stories of kings and queens; *Karaṇānuyoga* gives rise to worthless ambiguities; and the vows, austerities, and code of conduct described in *Caraṇānuyoga* lead to bondage of meritorious *karmas*. Therefore, these three categories of scriptures should not be studied. According to Pandit Todarmal ji (*Mokśamārga Prakāśaka*) people who thus believe are *Ekānta Niścayabhāṣī Mithyādṛṣṭi* (ignorant who are singularly dogmatic about absolutistic nature of reality) because this belief creates doubt in the word of the omniscient *Jina*. In order to maintain a lower intensity of passions in his pursuit of knowledge and its purity and to understand the form and states of the living and other fundamentals, it is the duty of a *śrāvaka* to indulge every day in the study of *Prathamānuyoga*, *Karaṇānuyoga*, *Caraṇānuyoga*, and *Dravyānuyoga* in this order.

SAṀYAMA (DISCIPLINE)

A *śrāvaka* should regularly practice discipline of sense organs and his behaviour towards other beings.

TAPA (AUSTERITIES)

For the purpose of disciplining his sense organs and mind, and shedding of *karmas* a *śrāvaka* should indulge in practice of outer austerities like fasting and inner austerities like atonement. Regular practice of discipline and austerities prepares the aspirant for higher and rigorous practices and vows thereby accelerating the progress on the path of liberation.

DĀNA (CHARITY)

A *śrāvaka* should give at least some part of his ethically earned wealth in charity. This charity is of four kinds – *āhāra dāna*, *bhaiṣajya dāna*, *jñāna dāna*, and *karuṇā dāna*. To provide food to the hungry is *āhāra dāna*. To arrange for medicine and treatment of a helpless ailing being, to open charitable hospitals and dispensaries, and to distribute medicine at the time of some epidemic is *bhaiṣajya dāna*. To open schools, colleges, and institutions and to give scholarships, books and other assistance to students and to work towards educating people is *jñāna dāna*. To publish or purchase and distribute free of cost Jain literature to those curios about fundamentals. To show compassion for beings wailing in pain and to make efforts to comfort them and to take steps to remove their misery is *karuṇā dāna*. To be actively involved in the service of humans and other beings at the time of famine, floods, drought, accidents or other such predicaments is also *karuṇā dāna*. These four types of charities are done with wealth, body, and mind. In case of inability to do that with wealth and body they can done in the form of having sincere desire to serve the destitute and ailing.

Besides these charities for the benefit of masses there are also charities for the benefit of the self. Before taking his meals a *śrāvaka* should find out if some ascetic (*muni*, *āryikā*, *elaka*, *kśullaka*, *kśullikā*) or vow-observing person is staying in the town. If so, he or she should be offered pure and acceptable food, medicines, books, etc. following the prescribed procedure and with great devotion and humility.

The purpose of giving charity every day is that wealth should not delude a person and make him conceited. He should continue to spend a part of whatever he has acquired due to fruition of *karma*s for the spiritual benefit of the self and others in order to reduce fondness and attachment. This helps his progress on the path of non-possession.

References:

1. The second caste in the traditional Hindu caste-hierarchy; the warrior
2. Sa cāsya kathayāmāsa śabarīm dharmacāriṇī. Śramaṇām dharmanipuṇāmabhigacchati Rāghavam. -- Bālakāṇḍa Tāmuvāca tato Rāmaḥ śramaṇīm dharmasamsthitām. -- Araṇyakāṇḍa, 74/7

Śramaṇī śabarī nāma kākutstha cirajīvinī. -- Araṇyakāṇḍa, 73/26

3. Adhiṣṭhānānupapatteśca. - 2/2/38; Karāṇavaccet na bhogadibhya. - 2/2/40
4. Ācāra Dinakara; Vardhamāna Sūri; p. 141
5. Sākāre vā nirākāre vidhinā yo vidhīyate. Nyāsastadidbhityuktvā pratiṣṭhā sthāpanā ca sā. Sthāpyam dharmānubaddhāṅga guṇī gauṇaguṇoathavā. Guṇo gauṇaguṇī tatra jinādyanyatamo guṇī. -- Paṇdit Āśādhara; Pratiṣṭhāsāroddhāra; p. 20
6. Sadavarṇātyanta tejaskā bindurekhādyadūṣitā. Saśaktā sasvarā cārhatvimvasya pravarā śilā. -- Pratiṣṭhāsāroddhāra; p. 6

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Fourth Chapter

CODE OF CONDUCT FOR LAITY

DEFINITION OF *AHIṀSĀ*

All beings in this world desire happiness and fear sorrow. Every being loves his life; no one wants to die. If something is done against this desire he becomes miserable. Different than this there is another viewpoint of sorrow. Whether or not someone or myself is killed, my behaviour or action may cause pain to someone or myself. Keeping this in view, my behaviour with other beings as well as my own self will be the yardstick of *ahiṁsā* and *hiṁsā*.

If we want to know *ahiṁsā* and *hiṁsā* in brief we may say – *hiṁsā* is to cause destruction of others or self through stupor of mind (*pramāda*), speech and body[1], the opposite of this or not to cause destruction is *ahiṁsā*. The stupor of mind, speech, and body means that state where mind, speech, and body are under the influence of anger, conceit, illusion, or greed. To cause destruction in such state is called *hiṁsā*[2].

Pramāda and *prāṇa* are technical terms. It is necessary to understand them properly. *Pramāda* (stupor) is of fifteen kinds: four passions – anger, conceit, deceit, and greed; four types of gossip – about woman, attachment inspiring, about food, and political; indulgence in subjects of five sense organs – touch, taste, smell, seeing, and listening; sleep; and love.

Prāṇa (life force or vitality) is of two types – *dravya* (physical) *prāṇa* and *bhāva* (mental) *prāṇa*. *Dravya prāṇa* means – five sense organs, mind, speech, body, breathing, and life span. These are the ten kinds of *dravyaprāṇa*. In the same way *bhāva prāṇa* means – inner peace, bliss, tranquility, knowledge, and other such attributes.

Everyone is fully aware of the meaning of destruction of the *dravya prāṇa*s in the sense of killing or getting killed. But the concept that a being has *prāṇa*s (life forces) other than these visible *prāṇas* is unique to Jainism. These inner *prāṇa*s are the attributes of soul. Attachment-aversion, passions and other vices harm these attributes of soul. Driven by passions when a being thinks of destroying *prāṇa*s of some other being or the self (suicide) he brings harm to the mental-*prāṇas* like inner peace and tranquility. This basically is *hiṁsā* (violence). After this when he destroys the *dravya* or *bhāva prāṇa*s of other being or the self, that too is violence. This means that in first place mental violence is committed the moment one has violent thoughts like attachment and aversion. The destruction of the physical *prāṇas* of another being or the self may and may not follow.

Not to indulge in harming the mental and physical *prāṇa*s of another being or the self under the influence of stupor is called *ahiṁsā*.

DRAVYA AND *BHĀVA HIṀSĀ*

From aforesaid details we arrive at the conclusion that destruction of physical or mental *prāṇa*s of the self or 'the other' gives us four alternative forms of *hiṁsā*: (1) Mental harm to the self (*sva bhāva hiṁsā*). (2) Physical harm to the self (*sva dravya hiṁsā*). (3) Mental harm to 'the other' (*para bhāva hiṁsā*). (4) Physical harm to 'the other' (*para dravya hiṁsā*).

Under the force of circumstances or in an agitated state of mind, when a person is on the verge of committing suicide he experiences extreme stress and mental turmoil and this destroys his inner peace and contentment as well as the joy and purity of his soul. This is mental harm to the self (*sva bhāva hiṁsā*).

If a person commits suicide using some weapon, ingesting poison, falling from a high place, jumping before an oncoming train, hanging him-self, sprinkling petrol over oneself and igniting it, or by any other means it is called physical harm to the self (*sva dravya hiṁsā*). It is possible that he may fail in his attempt but in spite of not dying he has committed suicide because his *bhāva prāṇa* in the form of happiness and peace have certainly been destroyed for that period due to passions.

When a person, through his attitude or action, evokes feelings of anger, fondness, greed, (etc.) he intentionally disturbs the mental peace of the other person. He harms the *bhāva prāṇa* of that being. This is mental harm to 'the other' (*para bhāva himsā*). When under the influence of passions he destroys the apparent vitality of the other person he puts him to harm physically. This is physical harm to 'the other' (*para dravya himsā*). When a person is on the verge of killing another being, irrespective of the fact that 'the other' gets killed or not, the killer has caused harm to him-self[3] because he has deprived himself of his virtues for that period of time.

Defining *himsā* and *ahimsā* from this angle *Bhagavāna* Mahāvīra pronounced that *himsā* is the appearance of vices like attachment and aversion and *ahimsā* is the non-appearance or absence of these vices.

AHIMSĀ: NOT A NEGATIVE CONCEPT

We do not respect the natural desire for happiness in others and others reject our desire for happiness. Our behaviour causes pain to others and the behaviour of others becomes a constant source of pain for us. Thus this violent behaviour has become a routine. Such behaviour should be censured; this form of duty-inspired code falls in the category of negative concepts. Consequently, although *ahimsā* is a positive concept it appears to be a negative concept. The reason for this is self-evident. Since genesis a being is in a state of delusion (*pramāda*) or filled with passions. He always pursues his happiness or pleasures. Through his efforts he has been causing distress to other beings intentionally or unintentionally. For this reason, in order to make them aware of their stupor, humans and, by example, other beings had to be warned time and again not to do this and not to do that. But in spite of being a negative term *ahimsā* has a positive form and it has remained a positive and creative concept – to respect the desire for happiness in others and self. And this can only be attained by not causing destruction of *dravya* and *bhāva prāṇas* (the physical and mental vitality) of others and self.

PLACE OF *AHIMSĀ* IN JAINISM

Ahimsā has been provided it's well deserved most prominent place in Jainism. The Jain definition of right conduct or religion is

based on *ahiṁsā* and that of wrong conduct and sin is based on *hiṁsā* or violence[4]. It is true that there is no sin greater than violence and no religion greater than *ahiṁsā* in this world. There is no sign of religion more appropriate than *ahiṁsā*[5]. In my humble opinion the only yardstick of the validity of various religions in the world is the importance given to *ahiṁsā* by them[6]. If we think of Jainism in this context we can say without any doubt that Jainism has not only given importance to *ahiṁsā* in terms of attitude and conduct but has also provided profound analysis and elaboration of the concept of *ahiṁsā*. So much so that Jain philosophy has evolved into what may be called *ahiṁsā* philosophy.

In the field of Jain religious thought the concept of *ahiṁsā* originated as non-indulgence in destruction of life. It evolved to provide rational solutions to problems rising in every walk of life and created an atmosphere of equality of all life forms. With the concept of universal fraternity it reached its pinnacle. This is the ultimate evolution of *ahiṁsā* and the philosophy of equality of all beings with the self[7]. Jainism has stipulated steps of conduct to progress to this level of the philosophy of equality and every conduct is exclusively based on *ahiṁsā*[8]. Jainism has not confined *ahiṁsā* to idealism but has given it a practical and applied form.

All said and done, what is known as Jainism is just a form of *ahiṁsā* or a distinctive name. Deprived of *ahiṁsā* Jainism would probably loose its unique identity as a religion, philosophy, and doctrine. This statement is as near the truth as another statement that if *ahiṁsā* were removed from Jainism, the philosophies with an organized form of *ahiṁsā* would be scarce.

This is the only yardstick for examining the place of *ahiṁsā* in Jainism.

CAUSE OF *HIṀSĀ*

It is necessary to ponder over the question – what is the cause of violence? The need for this contemplation is felt because often, similar actions culminate in varying results. For example, a surgeon operates a patient. The surgeon wishes that the operation is successful but in spite of all his sincere efforts the patient dies.

A man is driving a car. Suddenly a child runs to cross the road. The driver tries to avoid an accident but the car hits the child and it dies.

A bandit sees a passerby on a forlorn path. He attacks the person with an intention to rob or for some old animosity. The passerby tries to defend him-self and the bandit stabs him with a knife. The poor man dies.

All the three are apprehended and presented before a magistrate. All the three are straightforward cases of manslaughter and the punishment is death penalty. But in spite of the same consequences the magistrate, in his judgements, does not award same punishment for these actions. He considers the intentions and feelings of the three from legal viewpoint and awards judgement accordingly. As the intention of the surgeon was not to kill the patient but to save him, he was found not guilty and was honourably released. The intention of the driver was also to save the child and not to kill him, but as the child was killed due to his negligence he was sentenced to a six-month imprisonment. However, the bandit had all the wrong motives and he killed the passerby intentionally; he was given a death sentence by the magistrate.

This means that the result is not based on action but on attitude. If the thoughts are filled with anger, conceit, deceit, selfishness, attachment, aversion, etc. the inspired actions will be termed as *himsā* or violence irrespective of their having been done in the name of altruism or on some pretext of being instrumental in attaining heaven or liberation. If there is a purity of attitude and the intent is of protecting against a harsh looking or apparently violent action will be called *ahimsā*. For example, a mother gets angry on her child and reprimands as well but because of her feelings of affection and well being of the child her anger and reprimand cannot be called violence. There is another example. A sage was sitting in meditation in a jungle. A lion saw him, roared and pounced to kill and eat him. At that moment a wild boar saw this and in order to save the sage attacked the lion and tore its belly with its pointed molars. Even in his death throes the lion pierced the vitals of the boar. Both the lion and the boar died. The lion reincarnated in hell and the boar in heaven as a god. This was because there was cruelty in the attitude of the lion and a feeling of offering

protection to the tormented inspired the boar. The lion wanted to kill and the boar wanted to save the sage[9].

In fact, attitude or intention[10] is the governing factor of *hiṁsā* and *ahiṁsā* irrespective of whether a being is killed or not.

A disciplined person is alert and cautious every moment that he does not kill or harm a being. In spite of this he inadvertently kills some micro-beings during his routine activities of movement, speech, etc. But this cannot be called *hiṁsā* just because it entails killing of beings. On the other hand, a person, under the influence of anger or fondness, tries to kill some being and fails to do so; even then this act will be called *hiṁsā*.

KILLING OTHERS OR THE SELF

A being in whose mind passions have sprouted has committed suicide[11] irrespective of the fact that he could or could not kill or harm others. Suicide does not only mean to kill oneself, it also means killing one's self. Conventionally the end of one's life naturally or through efforts of someone else is called death and that through one's own efforts is called suicide. But the word suicide also has other meanings. When attachment, aversion, and passions destroy the inherent natural qualities of soul, etc. it is also called suicide (*ātma-ghāta* or killing of the soul).

COMPASSION: OTHERS AND SELF

When a person expresses a feeling of compassion for some other being, is it just kindness for others?[12] No, along with kindness for others it is also kindness for the self. When a person is compassionate towards another being and wants to benefit another being, he does accomplish being compassionate towards him-self and doing his own benefit irrespective of the other being having been saved and benefited or not. This is because remaining free of passions for that specific period he has secured and enhanced the virtues of the self.

INSTANCES OF DISTINGUISHING *HIṀSĀ* AND *AHIṀSĀ*

The aforesaid discussion confirms that the distinguishing factor between *hiṁsā* and *ahiṁsā* are not the actions of a person but his

feelings. For example, a farmer tills the land and does other related activities. All these actions entail destruction of innumerable living organisms. On the other hand, there is a fisherman who goes to a lake with his net or a fishing rod. All his days work yields a few fish. In terms of numbers, apparently the farmer is responsible for greater violence than the fisherman is. But the reality is contrary to this. The farmer did not intend to kill those innumerable living organisms. They were killed coincidentally. Therefore, in spite of causing destruction of innumerable beings he will not be called a killer. The fisherman, on the other hand, may have killed only a few fish or not at all during his days work but every moment of the day his intention was to kill. Therefore, he will certainly be called a killer.

When the feelings of a person turn violent he will have to bear the consequences of violence irrespective of whether or not he translates them into action. In the same way if a person coincidentally causes harm to some being during his action he will suffer no consequence of that violence if he is free of any feeling of violence. From the consequences we can guess about the preceding motive feelings and from the existing feelings we can imagine about the consequences.

In some cases there are grave consequences even of minor violence. This is because at the time of committing that violence the feelings of that person were intensely maligned with passions. In some cases there are negligible consequences even of grave violence[13]. This is because at the time of committing that violence the feelings of that person had only traces of anger and other passions.

There are instances of two persons jointly indulging in an act of violence but as their feelings are different they suffer different consequences.[14] Sometimes one or few individuals indulge in an act of violence but the consequences are suffered by numerous[15]. For example during the festivals of Nava-Durga animal sacrifice is done before the goddess including that of goat, buffalo, etc. At some places partridge-fight, quail-fight, ram-fight, buffalo-fight, and other such displays are arranged. Thousands of people come to enjoy these. In these instances it is not just that the feelings of the organizers or the participating animals are filled with violence, even the onlookers try to support these cruel violent acts by gestures and speech with great enthusiasm. Their gestures and words display cruelty born out of violence. Therefore, the

consequences of that violence are suffered not only by the organizers and participants but also by the large supportive audience.

There are also instances where violence is committed by many individuals and the consequences are suffered by just one individual.[16] For example, driven by selfishness, pride or some other feeling, a king attacks another state. Following his commands the salary earning simple soldiers of his army burn many villages and kill many people unwillingly. The consequences of such violence will have to be suffered only by the king. The individual soldier will just suffer the consequences of his own passions.

PURPOSE OF VIOLENCE

Basically the passion infested complex attitudes of a being cause violence. Irrespective of the form and purpose of violence, passions are the motive force behind all types of violence. However, superficially looking, there are numerous forms of violence in this world. If we open our mind to realities we will find that millions of beings are killed in name of religion. In India there are thousands of deities before whom animal sacrifice is made. On the day of Id-ud-juha, popularly known as Bakra Id, millions of goats are slaughtered. None of these animals, killed in name of religion, are either killed or consumed by a deity or a prophet. All these are killed and eaten by religious leaders, priests and their followers. Generally speaking one who kills animals is called butcher and he who kills men is called executioner or murderer. But a person who kills so many beings in a shrine is called a devotee. To kill or slaughter animals is the profession of a butcher. To execute men is the livelihood of an executioner. These people never conceal this fact. In fact, even for a priest killing animals before a deity is a profession because that is the means of livelihood for him and his family. But he does not have the moral strength to publicly accept it as profession. He puts the label of religion on his profession. But, in fact, this is no fault of that poor uneducated priest. It is to the credit of his clever ancestors who wrote some scriptures and pronounced them as the word of God in order to win confidence of masses. In these scriptures they made animal sacrifice an obligatory duty so that they and other people of their caste have a permanent profession that yields offerings of meat, cash donation, and respect.

Every year millions of animals are killed and eaten in name of religion and deities. For business and livelihood hundreds of thousand slaughterhouses and abattoirs are running and millions of birds and animals are butchered. Millions of people are engaged in these and allied trades like selling meat, processing and exporting meat, preparing non-vegetarian delicacies, manufacturing and marketing animal based products such as things made of leather, bone, horn, gut, etc. The number of people who eat meat or use animal products is in billions.

Animals and birds are killed for leather. Shoes, suitcases, purses, covers for instruments, balls, toys and many other things are made of calf-leather, snake-hide, crocodile-hide, etc. Purses are made of rabbit pelt. Stuffed fox, jackal, wolf, etc. are used for decoration and deerskin and tiger-skin are used as mattresses. There are also multifarious uses for horns, tallow, blood, guts, and bones of various animals.

Monkeys, mice, dogs, rabbits and many other creatures are also used for scientific and medical experiments. In the same way frogs, beetles, worms, etc. are also used in laboratories. There are also medicinal uses of some things of animal origin.

Many people hunt and kill birds and animals as a sport or for entertainment.

Many creatures are killed out of fear on pretext of self-defense. These include snake, scorpion, louse, worm, termite, housefly, mosquito, bed bug, lion, leopard, wolf, cheetah, etc. Silk-worm are killed for cloth, and birds, mother-of-pearl, shells, coral, and many other such beings are killed for decorative and ornamental uses.

Thus there are numerous reasons for violence. Moreover, in the modern technological world numerous killing machines and implements such as bombs, chemicals, missiles, rockets, satellites, aeroplanes, submarines, tanks, and ships have been made to destroy opposition in territorial and financial ambitions.

SOME MISCONCEPTIONS ABOUT *AHIṀSĀ*

Ahiṁsā has been accepted as the loftiest religion. That appears to be the reason that many misconceptions regarding *ahiṁsā* prevail. It is

surprising that the perpetrators of these misconceptions are great scholars and sages. The common man may not be accused of having illusions about *ahiṁsā* but scholars and sages certainly have such illusions. Driven by these illusions they create philosophies and scriptures. Some of these interesting misconceptions are given here.

The apprehensive people: There are some that are apprehensive of violence in every deed of non-violence (*ahiṁsā*). Because of these apprehensions they censure acts like amnesty, donation, offering protection, etc. They say that if a man, cow, or other animal is dying of hunger food should not be offered because the food contains a large number of living organism and they all will be killed. By giving food the dying being will be saved and whatever sins he commits then will be to your account.

If a cat pounces on a mouse you should not save it. Mouse is natural food for cat. Why acquire demerit of depriving a cat of its food by trying to save a mouse. If the mouse is saved, it is you who will be responsible for all the sins committed by the mouse.

I am surprised that no one indulges in such philosophical contemplation regarding his own food. *Hiṁsā* and *ahiṁsā* is in our mental attitudes and inclinations, not in the things or acts. When we offer food to the hungry and save the dying we are filled with compassion. Therefore, that is *ahiṁsā* not *hiṁsā*. If this is not accepted the whole social framework will collapse.[17]

Here arises a question -- all this imagination about *hiṁsā* and *ahiṁsā* is erroneous. It sprouts out of our idiosyncrasies. The soul is never destroyed; it is indestructible and absolutely immortal. Therefore, who can kill whom? Who can cause harm to whom?

There is another perspective - If a cat kills a mouse the resulting state of the soul of the mouse must have been its fate. Everything is predetermined. In that case the mouse is not going to be saved by our effort. If the mouse is to die it will certainly die whether it is killed by the cat or otherwise. If it is fated to live it will live. Therefore, on what ground can we brand our act of saving as *ahiṁsā* and the act of killing by the cat as *hiṁsā*?

There is a third viewpoint also – soul gets destroyed every moment and gets a new birth. The souls of mouse and cat existing at this moment of time get destroyed the next moment. Then why this assumption that cat kills mouse? And when there is no place for the thought of killing, the thought of saving becomes redundant. We save something that may continue to exist. Saving that which cannot continue to exist, which will be destroyed the very next moment, is a contradiction in terms. Therefore, where is the question of *hiṁsā* and *ahiṁsā*?

Three independent schools of thought have evolved out of the ideas at the root of these three questions. The first of these is Niyati*vāda* or fatalism. However, any predetermined state of a thing has a motive cause. It is a natural law that there is no effect without a cause. Therefore, when a cat pounced on a mouse the passions arising in its mind was called *hiṁsā*. When I tried to save it the compassion arising in my mind was called *ahiṁsā*.

The dogmatic beliefs of those who accept soul as absolutely eternal and those who accept it as absolutely ephemeral are contradicted and refuted by each other with their strong arguments. The true form of soul (like that of all other substances) includes the combination of the processes of creation, destruction, and permanence. In its inherent nature of sentience soul is permanent or eternal. In its modes soul gets transformed every moment. This means destruction of the earlier mode and creation of the following mode. When a cat kills a mouse it does not kill its soul. It is merely the destruction of one mode of soul. This act was thought to be violence not because a mode of soul was destroyed, it was because of the misery suffered by the soul of the mouse and the rise of passions in the soul of the cat.

Some people say that if a calf or some other animal is writhing in pain and is about to die. All efforts to save it have gone in vain, its death is certain, and you cannot bear its pain than in such condition it is better to kill it because to reduce the period of suffering of a being is also *ahiṁsā*[18].

Such *ahiṁsā* in the disguise of compassion or under the cover of mercy is, in fact, *hiṁsā*. The inspiration to kill that suffering being does not have its origin in its unbearable pain but in one's own weakness of

not being able to bear watching the pain of that being. How can this weakness be called compassion or mercy or *ahiṁsā*? Secondly, you are not the master of his destiny so that you can liberate him of his sorrow by killing. Thirdly, if you cannot bear looking at the intolerable pain of a being close your eyes. If you have compassion for it, try to save it. That being does not desire death. You kill that being to remove your own pain caused by your own weakness of not being able to bear the suffering of that being, and rationalize this act by branding it *ahiṁsā*. Can you indulge in such act of non-violent murder or mercy killing or euthanasia if the sufferer is a human being? If you do that you will fail to prove this act of killing as *ahiṁsā* by any logic in any court of law. If this act of mercy is used for all beings writhing in pain the resulting carnage can well be imagined. There have been numerous incidents of beings surviving their struggle with death at the last moment and you want to kill such being and blow your trumpet of the assumed glory of *ahiṁsā*.

VIOLENCE AND KILLING IN NAME OF RELIGION

In the ancient times performing *yajña*s (Vedic ritual of invoking and offering sacrifice to deities) was considered to be an essential duty. *Veda*s, *Brāhmaṇa* scriptures, and *Smṛti*s have endorsed this duty. All the *yajña*s are physical acts, performed through material means, and are aimed at fulfillment of mundane desires. Generally *yajña*s are performed for the goals of gaining wealth, getting a son, cure of disease, destruction of enemies, acquiring kingdom, attaining the status of *Cakravartī* (the sovereign of six continents), etc. or in order to please various gods, manes, etc. Names of some of these *yajña*s are – *Putra Kāmyeṣṭi yajña* (performed for getting a son), *Rājasūuya yajña* (performed for the power of the kingdom), *Gomedha yajña* (performed with cow sacrifice), *Ajāmedha yajña* (performed with goat sacrifice), *Aśvamedha yajña* (performed with horse sacrifice), *Naramedha yajña* (performed with human sacrifice), etc. Vedic religion believes that by offering sacrifice of animals in *yajña*s gods get pleased. They are even pleased with the sacrificed animals. After dying, these animals ride the smoke emitted in the *yajña* pyre and reach heaven. All animals in this world have been created for *yajña* only. The *hiṁsā* committed by sacrificing animals in a *yajña* is, in fact, not called *hiṁsā*. Vedic violence is not violence.

To perform the *Rājasūuya yajña* a king would leave a strong and magnificent horse to roam about. It was accompanied by a large contingent of army. If another ruler on the way blocked the passage of the horse, it indicated that he was opposed to the sovereignty of the king. The offender was attacked and subjugated. The rulers who did not oppose accepted the rule of the sovereign. After roaming all around the designated area the horse was brought to the capital and a *yajña* was organized with a large *yajña* pit. The king was formally decorated with the title of *Cakravartī* during the *yajña* ceremonies and at the conclusion the horse was ritually sacrificed in the *yajña* pyre in that pit. The priests (*Brahmā* or the presiding priest, *adharvyu*, and *hotā* or oblation performer) and other participating Brahmins were offered gifts including thousands of gold coins, cows with gold-covered horns, young slave girls embellished with ornaments according to the status. Such *Rājasūuya yajña*s were performed by Rāmacandra, Puṣyamitra, Samudragupta, and many other kings.

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Descriptions of *yajña*s with human sacrifice are also found in *Veda*s. King Hariścandra organized a *yajña*. Śunaḥśepa was a poor *ṛiṣi* (sage) who had seven sons. The king bought his youngest son for ten thousand cows. The boy was formally dressed and embellished with ornaments and brought into the *yajña* pavilion. The innocent beautiful child was tied to the *yajña* pillar. The poor kid did not want to untimely proceed to the heaven by burning into the fire. He started crying. At that moment great sage Viśvāmitra entered the *yajña* pavilion. He was against *yajña* sacrifice and violence. He liberated Ajīgarta from the *yajña* pillar.

Besides *yajña*s, the Vedic Aryans devised another method of pleasing deities; that of sacrificing animals and human beings before images of gods. They also devised the ritual of offerings to manes. The offerings here also included animal sacrifice. A guest is considered to be a god. Provision was also made to please him by offering meat. Ill luck or misery of man is caused due to some displeased god. Therefore, to please him by animal sacrifice has been advised. There are numerous social or family rituals that are considered incomplete without animal sacrifice.

The aforesaid description of cruel murders and barbarian sacrifices in name of religion does not refer to some aborigine tribe or

some barbaric age. Even today such cruel sacrifices are done before images of deities. The general appearance of these gods is also awe-inspiring – wide open angry red eyes, drooping and dangling tongue, a skeleton in one hand, a skull in the second, weapons in the other two, a garland of skulls on the neck, and feet pressing on a corpse or a buffalo. Before such deities millions of animals are offered every year.

The form of *yajñas* described in the *Vedas* and *Brāhmaṇa* scriptures is not in vogue anymore. According to Lokmanya Bala Gangadhara Tilak the overpowering influence of the last Jain *Tīrthaṅkara Bhagavāna* Mahāvīra and his logical and highly effective propagation of *ahiṁsā* caused this. But the convention of animal sacrifice before images of deities still prevails. It would be proper to mention here that such rituals are especially popular among lower caste people, aborigines, and forest tribes who are grossly uneducated, ignorant, and superstitious. It would not be improper to infer from this that the origin of the custom of sacrifice before deities in *yajña* can be attributed to ignorant, superstitious and rustic castes or individuals and it is a part of the remnants or legacy of our primitive barbaric past.

It is necessary to understand that if violence is merit what is demerit? If gods get satiated only by consuming flesh and blood of their progeny than where is the difference between gods and demons. In fact, *ahiṁsā* is life and *hiṁsā* is destruction. Where life is destroyed, *ahiṁsā* is violated and merit or religion is destroyed. A religion that cannot eliminate cruelty from human mind, inspire love and friendship for other beings looses its worth. I believe that religion is purity of soul and mind; therefore, its path should also be pure. Purity of soul can be achieved only through purity of thought and conduct, and not through impure means like violence and cruelty.

Some religions have accepted not only killing other beings but self-destruction also as religion. They believe that one goes to heaven if he dies by drowning in a particular river, stream or well or by falling from a particular hilltop. Driven by their desire to reach heaven uncountable number of people must have embraced death by drowning in the Ganges in Kāśī and by jumping from Māndhātā Omkāreśvara hill. With the incentive of passage to heaven women were advised to self immolate on death of husband with his body. This lead to an era when young widowed women, not desirous of heaven, were pushed

into husband's funeral pyre. The British rule did a commendable job by enacting laws and banning all these customs of self-immolation.

FOR *AHIṀSĀ* IT IS ESSENTIAL TO ABANDON *HIṀSĀ*

Here are some questions that may help proper understanding of *ahiṁsā*. There are infinite such beings that have no mind or speech and their feelings find no expression. They have no means of indulging in violence. Can they commit violence?

A person is endowed with mind, speech, body and means of violence. He is sitting silent at a place. He is not indulging in any act of violence through mind, speech and body. Can he be called non-violent?

The answers provided by Jain thinkers in Jain scriptures are the result of their profound contemplation about *ahiṁsā*. Those who refrain from indulging in any violence related to subtle and gross, mobile and immobile, all types of living beings but have not taken any such vow cannot be called *ahiṁsaka* or non-violent although they do not commit any violence. For example, a person gets angry and wants to harm someone but has not yet got an opportunity to do so. But as he has the attitude and desire to cause harm he will be called *hiṁsaka* or violent. In the same way those who have not taken the vow of avoiding violence and whose mind is filled with attachment and aversion, by attitude or feelings they are enemies of all beings. They cannot be called benign even for the beings they have had no opportunity to harm.

The attitude of a being that has not resolved to avoid killing a specific being or class of beings has latent violence for that being. For example a person intends to destroy a village completely and commences his act. However, he is unable to kill the people who ran away. But in spite of not killing them it cannot be said that he eschewed violence against those who fled. In the same way those who have not resolved to abandon violence against beings beyond their reach in terms of time, place and other such parameters cannot be said to have avoided violence against them. Therefore, it is essential to resolves to abandon violence in order to save oneself from the sin of violence.

ABANDONING THE MEANS OF VIOLENCE

Ahiṁsā can be accomplished only by non-violent ways and means. For practice of *ahiṁsā* it is essential to abandon equipment and areas of violence. Weapons or arms and ammunitions are equipment of violence. To own these or indulge in trading and manufacturing of these or any other allied activity foment violence. Majority of incidents of violence are committed using these weapons. Besides territorial ambition another important cause of wars is the production and marketing of arms and ammunitions. In order to sell their produce, powerful nations instigate situations of war and then sell equipment of war at their own price. Put in a corner the other nations purchase these things at inflated prices. If they still fail to reach their sales targets, the powerful nations attack other countries on some pretext or instigate other country and their allies to declare war on some country. To day even war has become a business. Therefore, in order to establish peace it is essential to ban production and stockpiling of arms and ammunitions. These weapons also contribute to personal antagonism and vendetta.

In order to further the goal of *ahiṁsā* it is also necessary to curb the areas or places of violence. Some examples are slaughter-houses, poultry farms, fishery, leather industry, shoe-shops, trading of meat and wine, export of monkeys, silk industry, producing medicines of animal origin, domestication of carnivores like tiger, bear, dogs, etc. All these are merely symbolic. In fact, it is essential to abandon all those activities where direct violence is involved because violence gets ingrained due to indulgence in these activities.

WHY REJECT VIOLENCE?

No being desires misery, no being desires death. All beings are afraid of misery, all beings are afraid of death. Others also dislike the thing that we dislike. Others also dislike in me what I dislike in others. Therefore, the act or behaviour that annoys or offends some being is violence. Therefore, that should be avoided.[19] However, it is surprising that how a person unable to tolerate the pain of a thorn in his flesh does stab others with a knife[20]; how does he injure others with a bullet or some other weapon?

In the same way every being dislikes death and is afraid of death. It is a psychological reality that fear of death is more agonizing than death itself. The pain of hanging is insignificant if compared with the torture of waiting to be hanged. The pain of hanging is momentary whereas the pain of waiting continues for a much longer period.

Thus death, pain, fear, torture, and crime are all names of *hiṁsā* or violence. *Hiṁsā* is such a code that is made up of ego only; it may be pride, selfishness, anger or in any other form. All efforts there are directed at fulfillment of one's lust and desires. There is no consideration for the desires or rights of others. When we do not respect desires of others they also do not respect our desires. This leads to antagonism, which in turn gives rise to anger and then vengeance. Thus violence committed just once launches a sequence of vengeance. We are absorbed in thoughts of harming and killing others and they are busy thinking about harming and killing us. This way every being in this world gets overwhelmed with distrust and hatred for and fear of other beings.

This sequence of antagonism does not end with the end of this life, it continues in the new birth. This violence committed once launches a long chain of antagonism. The resulting sequence of misery overwhelms the peace and happiness of many lives. From this perspective try to assess how many beings are tormented and killed by one being. He has to face the animosity of all those beings. This way one being is caught in the complex web of antagonism of infinite beings. As a result of this he has to suffer terrible agony for many rebirths.

In fact, *hiṁsā* is opposition and antagonism for all entities[21]. *Hiṁsā*, in itself, is an act of cruelty. It entails misery during the process as well as in consequence. *Hiṁsā*, thus, is just another name of misery. Thus it should be avoided completely.

EQUALITY WITH ALL ENTITIES: THE BASIS OF *AHIṀSĀ*

• Every individual knows that other beings also suffer pain and pleasure just like him, but when he harms another being he is insensitive to the pain of the other being. Knowledge and experience

are two different things. If person experiences sorrow in the misery of another being, will he still be prepared to inflict misery on others?

This means that the starting point of *hiṁsā* and *ahiṁsā* is the same but as the direction is opposite the gap between the two continues to increase. Everyone knows that other beings also experience pleasure and pain. But those who do not themselves experience the pain of others commit *hiṁsā* or violence. And those who experience the pain of others as if they were suffering it themselves do not commit *hiṁsā* or violence. They observe *ahiṁsā*. This indicates that the feelings and attitude of a violent person are always complex and callous and those of a non-violent person are always simple and tender.

Another important factor is that a violent person is antagonistic to all entities. He has no hesitation in plucking feathers of a cock, slitting a writhing fish, or putting monkeys in a cage and depriving them of food. He is insensitive to the pain of others. As against this, *ahiṁsā* is feeling of equality with all entities. When a non-violent person finds someone in misery he him-self experiences the pain and gets moved. He is eager to act as balm for the scorched feelings of that being. The whole edifice of religion rests on this tender feeling of equality for all beings. Therefore, a truly non-violent person always has this feeling – I have friendship with all sentient entities in this universe. I have no aversion or antagonism for any being. I am filled with compassion for the suffering and love and equanimity for those who are hostile to me for some reason[22]. Inspired by these feelings a non-violent person finds all entities in this world as equal to his own self.

Ahiṁsā is a code that includes equality for all beings in this world; provision of protection to all; no transgression of rights of anyone; and no injustice, torture, rape, exploitation, hatred, or jealousy for anyone. *Ahiṁsā* is another name for renouncing antagonism or hostility. When *ahiṁsā* is established hostility dies its own death. That is the reason that in the divine assembly of Jain *Tīrthaṅkara*s naturally hostile beings, such as lion and cow, snake and mongoose, snake and pea-cock, are seen assembled together.

Ahiṁsā is the nature of soul and *hiṁsā* its perversion. *Ahiṁsā* is like cold water and *hiṁsā* is like all consuming fire. *Ahiṁsā* is the basis

of all virtues and religion. All the limbs of religion have their origin in *ahiṁsā*. *Ahiṁsā* is the essence of religion. Ultimately, *ahiṁsā* is soul.[23]

AHIṀSĀ OF A HOUSEHOLDER

Now comes a practical problem – can a householder observe the said Parabrahma (ultimate or absolute) form of *ahiṁsā*? A householder is not all-renouncer. He has various household responsibilities. He has his own limitations and distinct features. Therefore, he can only observe *ahiṁsā* in its limited form. In context of *ahiṁsā* he has many problems. For example: 1. As a householder he has to light fire, sweep floor, and do many other such household chores. All these involve harm to living organisms. 2. Every means of his livelihood entails some violence irrespective of its being an industry, trading, or a job. 3. There are times when he faces predicaments like a rogue or antisocial element assaulting the modesty of his mother or sister; a thief or bandit daring to deprive him of his wealth, invading armies wanting to harm or enslave his country. In such predicament what is the duty of a person who is observing partial *ahiṁsā* and not the absolute one. 4. What is our duty in such situation when we get prepared to kill or kill a being intentionally?

The Jain sages had a clear and wide perspective. They gave the concept of *ahiṁsā* a logical and practical shape. Based on four kinds of problems they classified *ahiṁsā* into four categories – 1.*Ārambhī* (accidental), 2. *Udyogī* (occupational), 3. *Virodhī* (protective), and 4. *Saṁkalpī* (deliberate). Of these four a lay Jain completely avoids the deliberate violence as a rule. He does not deliberately harm any being but the remaining three are unavoidable in his situation. However, he does his duty sagaciously and takes care to avoid harm to beings as far as possible.

It is pertinent here to explain the protective *ahiṁsā* in little more detail. Under the influence of their communal bias some scholars have misinterpreted the Jain concept of *ahiṁsā* without any proper study of Jain scriptures. In their history books they have written that Jain *ahiṁsā* was responsible for India's defeat by foreign invaders. Also that Jain *ahiṁsā* made the country weak and impotent. There can probably be no greater historical aberration than this. These historians fail to produce even a single historical evidence when a Jain king

surrendered or retreated in face of foreign invaders. On the contrary there are ample evidences in Indian history when Jain rulers and Jains in general sacrificed everything for the freedom of the country. About twenty-one centuries back the state of Kaliṅga (the general area now known as Orissa) was under the rule of Khāravela. Three hundred years before that Ghanānanda, the king of Pātalīputra (modern Patna) attacked *Kaliṅga* and took the image of Kaliṅga Jina, the most popular object of worship by the people of Kaliṅga, to Pātalīputra. The people of Kaliṅga could not forget this insult. To avenge this insult King Khāravela marched with his large army to launch his attack on King Bṛhaspati Mitra, the then ruler of Pātalīputra. On the way he got the news that the Greek conqueror Demetrius has invaded India and has reached Mathura crushing the Hindu kings in his way. Khāravela thought that Bṛhaspati is an Indian ruler, he could be punished later. Demitrius is a foreign invader and if he got a chance to establish his rule, the country will loose its independence. With these thoughts he turned his armies towards Mathura. When Demitrius came to know of this he retreated from Mathura. But Khāravela did not stop there; he chased and pushed Demitrius across the Indus River. He rested only after throwing the invader out of the country.

Bhāmāśāha gave all his wealth to Mahārāṇa Pratāpa for the defense of his nation. It was not a meager sum. It was enough to provide for twenty five thousand soldiers to fight a war for twelve years.

Jainism has always been against slavery. It does not even accept subjugation by an incorporeal imaginary God. It is the only religion that preaches to get the soul liberated from the bondage of *karmas* in order to attain freedom and the status of supreme-soul. Only the brave can observe the Jain *ahiṁsā*. It is not a religion of weaklings.

The reason for India's subordination is the doctrine of divine incarnations and blind faith of Brahmins. When Muslim invaders launched their onslaught on temples in Varanasi and Somanath the priests, devotees and even the kings sat in the temples and beat gongs and drums with the hope that the kind G. will rush bare feet to help his devotees. But the God did not rush bare feet or otherwise. The Muslim armies plundered and looted wealth worth millions, disfigured the image of the deity, slaughtered a large number of people, and took

thousands of men and women as slaves with them and proselytized them. There were many instances when the Muslim invaders used cows as shields before Hindu armies. To Brahmins goes the credit of infesting this country with many such superstitions.

There are various historical reasons and situations for the subordination of a country and vulnerability of a people. Historians should base their writings on facts and evidences. Then only the books of history by them will be accepted as authentic.

VRATA: THE MEANS OF CONQUERING THE SELF

Vrata (restraints or vows) or resolve means – to discipline indulgence in enjoyable activities as a rule by taking a vow. In other words to resolve to avoid violence and other sinful activities and indulge in good deeds. *Niyama* or rule or code means willful regulation of desires for mundane pleasures. When the desires of an individual are regulated under the pressure of another individual or circumstances it is called punishment. When it is done willingly it is called a *vrata*. A prisoner has committed some sin and the jailer punishes him by depriving him of food. The prisoner wants to eat but he does not get anything to eat. Such fasting is punishment not *vrata*. A beggar has to go hungry because he does not get alms. He craves for food but does not get. This is compulsion not *vrata*. The doctor has curbed food for a sick person. The sick wants to eat but he is constrained by his ailing condition. All he wants to eat is available to a person; he is under no constraints or compulsions of not eating; but inspired by the ideal of purifying his soul and in order to win over his desires, he refrains from eating of his own free will. This will be called a *vrata*. There are many people who have abundant means of enjoyment and they still crave for more. There are others who are deprived of such means and they are plagued with cravings day and night. In terms of craving both are same. Non availability of means matching one's desire is not abstaining or taking a vow. It is renouncing the desire that is called taking a vow.

No effort is required for the downfall of our soul. No deliberation is required to be angry or selfish or greedy. All these do not require any labour or effort. All these attitudes appear to be our natural attributes. They are triggered by slightest of provocation. But it requires a lot of inner strength and effort to control one's anger when someone is

gravely offending, to take reasonable profit when there is a chance to earn more, and to win over the allurement of taking or giving bribe in face of an opportunity to do so.

Sins appear to be positive but they are damaging. Thus all sins including falsity, stealing, salacity, and covetousness are *himsā*. The path of disciplining desires appears to be negative but it is constructive. Therefore, all actions related to disciplining desires including truth, non-stealing, celibacy, or non-possession, all are called *ahimsā*. All these are simply the extensions of *ahimsā*. It is a fact that all miseries come from outside or through mundane desires. Happiness sprouts from within, or by disciplining desires and through introversion. *Vrata* (restraints) are also called morality. In brief the single solution to all human problems is *vrata* (restraints) or vows.

KINDS OF *VRATA*

There are two kinds of *vrata* – *Mahāvrata* (great vows) and *Aṇuvrata* (minor vows). Great vows are for the ascetic who has renounced household and mundane responsibilities to accept the spiritual responsibilities perfectly with mind, speech, and body, by doing, motivating and approving. Minor vows are for those who, with full awareness of their social duties, translate their profound faith in moral values into social behaviour. In fact, the Minor vows are a guarantee of an individual's moral behaviour not only with his family, society, nation, and humanity but also with all living beings. Minor vows are a systematic arrangement of duties and responsibilities of an individual towards the world. The process of amalgamation of financial and physical virility with religious virility is *Aṇuvrata* or Minor Vows.

A householder has his own limitations. Living within these bounds it is not possible for him to completely renounce sinful activities. Keeping these limitations in mind the minor vows for a householder have been defined as – to abstain from gross violence (etc.) with mind, speech, and body, by doing, motivating and approving is called *Aṇuvrata*[24]. Gross violence (etc.) are those which every common man generally recognizes as violence, falsity, (etc.)[25]

THREE KINDS OF *ŚRĀVAKA*

, A Jain householder is called *śrāvaka*. One who listens to the message of the detached *Arihanta* and *Nirgrantha* guru contained in the scriptures with faith and devotion is called a *śrāvaka*. All *śrāvaka*s cannot follow the path of *ahiṁsā*-conduct with the same perfection because the conditions, inclination, and capacity of each one of them are not uniform. Therefore, with reference to ability and strength *śrāvaka*s are said to be of three kinds -- 1.*Pākśika*, 2. *Naiṣṭhika*, and 3.*Sādhaka*. In technical terms these three are called – *Prārabdha deśasaṁyami*, *Ghaṭamāna deśasaṁyami*, and *Niṣpanna deśasaṁyami*.

PĀKŚIKA ŚRĀVAKA (PRIMARY JAIN LAYPERSON)

He is an ordinary Jain who was either born in a Jain family or was initiated into it accepting it to be a true religion. Both these types are primary Jain *śrāvakas*. The only thing they know and believe is that Jainism alone truly leads to beatitude of soul. But they also have to accept some primary codes or vows, for example avoiding consumption of meat, alcohol, honey, and five kinds of *uḍumbara* (gular; Ficus glomerata) like fruits; paying homage and doing worship of *Tīrthaṅkara* everyday; not eating during night, drinking filtered water, and not indulging in gambling. Without these resolves it is not possible to acquire the values of Jainism and a distinct identity. To progress on the spiritual path these codes are the first steps.

NAIṢṬHIKA ŚRĀVAKA (DEVOTED JAIN LAYPERSON)

The *śrāvaka* who has faith in vows and who sincerely observes the vows is called *Naiṣṭhika śrāvaka*. The eleven *pratimās* (stages of renunciation for a layman) formulated for a *śrāvaka* is based on progressive purification of soul at every level till he crosses the tenth level. Such scientific code of conduct is available in no other religion. Whatever vows such *śrāvaka* is observing he does so without any fault or transgression. Therefore, he is always alert or conscious to his observation of vows.

SĀDHAKA ŚRĀVAKA (ACCOMPLISHED JAIN LAYPERSON)

Once the tenth *pratimā* (special codes) is crossed and the *śrāvaka* starts observing the eleventh *pratimā* he is called *Sādhaka śrāvaka*.

Although he is called a *śrāvaka* he, in fact, renounces household. He covers his body with just a lion cloth or at the most another small piece of cloth on shoulders. It is the transitional stage between a *śrāvaka* and an ascetic. As he practices vows suitable for ascetics he is called a *sādhaka* (a spiritual aspirant of higher order; accomplished). A *śrāvaka* and a *śrāvikā* (female) with two clothes is called *kśullaka* and *kśullikā* respectively, and one with just a lion cloth (if male) or a longer *sāḍi*-like cloth (if female) is called *elaka* and *āryikā* respectively. They also carry a peacock feather broom and a gourd bowl, these being equipment of discipline and purity respectively. Besides these things they have no other possessions.

These levels are best explained with the help of a common mundane example. *Pākśika śrāvaka* is like a kindergarten student. In this class a child learns to go to school in time, attend classes, and general discipline. Besides this he also learns alphabet and numbers. *Naiṣṭhika śrāvaka*s from the levels of the first to the tenth *pratimā*s can be compared with students of first to tenth standards. In the school there is a progressive improvement of knowledge from first to tenth class and in the *śrāvaka* praxis there is a progressive improvement in conduct from fist to tenth *pratimā*s. The eleventh class is neither school nor college but intermediate. This goes for the eleventh *pratimā* as well. Here the *śrāvaka* has a semblance of a dress therefore he is not called an ascetic but like an ascetic he also renounces household and carries ascetic-broom and gourd-bowl.

MINOR VOWS FOR A *ŚRĀVAKA*

There are five minor vows for a *śrāvaka*:

1. *Ahiṁsāṇuvrata* (the minor vow of *ahiṁsā*), 2. *Satyāṇuvrata* (the minor vow of truth), 3. *Acauryāṇuvrata* (the minor vow of non-stealing), 4. *Brahmacaryāṇuvrata* (the minor vow of celibacy), and 5. *Parigraha-parimāṇa aṇuvrata* (the minor vow of limiting possession). As far as possible a *śrāvaka* avoids any and all faults in observation of these vows.

THE MINOR VOW OF *AHIṀSĀ*

To resolutely avoid gross *hiṁsā* (harming, injuring, or killing any being) with mind, speech, and body, by doing, motivating and approving is the minor vow of *ahiṁsā*. A *śrāvaka* refrains from causing deliberate harm to mobile beings and avoids purposeless and unnecessary harm to immobile beings.

In order to observe this vow it is necessary to know –

1. Who is called a *hiṁsāka* (one who commits violence)? 2. What is the object of *hiṁsā*? 3. What is the form of *hiṁsā*? 4. What are the fruits of *hiṁsā*? The answers to these questions are simple. A man under the influence of stupor and passions is called a *hiṁsāka*. To destroy physical and mental vitalities (*prāṇa*s) is *hiṁsā*. Physical and mental vitalities (*prāṇa*s) are objects of *hiṁsā*. Acquiring various types of demerits and consequent sufferings are the fruits of *hiṁsā*.

As a householder a *śrāvaka* may have to domesticate animals like horse and oxen for his farm and cow and buffalo for milk. He may have to employ workers as well. It is incumbent upon a *śrāvaka* to avoid any cruelty and provide them protection. He will neither tether, beat (with a stick or otherwise), or overburden (beyond capacity or established norms), a worker or an animal with ill feelings nor pierce or damage any part of their body or deprive them of food and water.

THE MINOR VOW OF TRUTH

Not to utter offending and foul words when the mind, speech, and body are in a state of stupor or under the influence of passions is called the minor vow of truth. A person resorts to uttering a lie due to one or more of these reasons – anger, greed, fear, frivolity, and foolishness. It is obligatory for a *śrāvaka* to be free of these. There are four kinds of false speech – 1. *Asadudbhāva*na or to express what does not exist. 2. *Bhūta-nihnava* or to conceal what exists. 3. *Viparīta* or to express contrary to the fact. 4. *Nindya* or use of offending language. This includes words causing pain to beings, complaining, slandering, caustic satire, making fun, harsh words, or utterances inciting fear, animosity, grief, dispute etc. A *śrāvaka* desists from utterances that causes pain and any speech that can be called false. Even truth has its own limit. A truth that causes harm or destruction of some being should also be avoided.

A *śrāvaka* should avoid all these – 1. He should not give a speech or sermon that disturbs peace or incites disturbance. 2. He should not reveal secrets of other men and women. 3. He should not indulge in forgery including that of documents, currency, and labels. 4. He should not misappropriate things belonging to others. 5. He should not express the feelings of another being evident to him through facial or bodily gestures with the intention of harming that being.

THE MINOR VOW OF NON-STEALING

To take a thing that is not given by its owner is theft. Not taking such thing is non-stealing. A *śrāvaka* observing this vow does not take a thing abandoned by someone. He also does not indulge in acts of stealing, robbery, and snatching him-self or through others.

He should sagaciously avoid activities that may vitiate the observation of this vow in any way. Some such precautions are – 1. A *śrāvaka* does not steal and at the same time he does not even inspire and advise others to steal. 2. He does not take or purchase a stolen thing. 3. He does not indulge in smuggling, tax evasion, black-marketing, and anti-national activities. 4. He does not tamper with weights and measures and under-measure or over-measure things. 5. He does not indulge in adulterating things.

All these are immoral, criminal, anti-national and anti-social activities.

THE MINOR VOW OF CELIBACY

Craving to indulge in sexual act in order to satiate one's lust is non-celibacy. Desire to copulate is also a type of pain. The means of getting relief from that pain is celibacy not indulgence. As scratching provides temporary relief in itching but this relief is followed by pain. In the same way indulgence appears to provide relief from this pain of carnal desire. For some time it provides joy also but this joy is followed by enhanced pain of increased sexual craving. A householder observes partial celibacy in the form of the vow to remain contented with wife and that too in order to continue his family lineage. Moreover, such vow is very important in context of social morality and order. The vow of being contented with one's own wife is meant for self-discipline.

Therefore, a *śrāvaka* avoids excesses even in sexual indulgences with his wife. This is a rigorous moral practice for purity of conduct and a willingly accepted resolve for purity of thoughts.

A *śrāvaka* observing this vow prevents him-self from indulging in these activities - 1. He should avoid arranging marriages of sons and daughters of other people. 2. He should avoid intimacy with unchaste married women. 3. He should avoid intimacy with wanton unmarried women. 4. He will avoid unnatural sexual activities. 5. He will avoid intense sexual desires, even for his wife.

THE MINOR VOW OF LIMITING POSSESSION

Obsession, infatuation and fondness for things are possession. There are needs in life. These needs are fulfilled with things. Things are not possessions in themselves. When our fondness gets associated with them, things become possessions. The things with which fondness is attached, turn into bondage for man. Thus, primarily fondness is possession and secondarily the things with which that fondness is attached are possessions. Therefore, possession is of two types, internal or fondness and external or things. Things could be both living and non-living. A person becomes a possessor if he has intense desire for a thing, irrespective of physically possessing that thing or not. To regulate or limit ones needs for things in order to discipline ones covetousness is called the minor vow of limiting possessions.

This vow is the middle path between the great vow of non-possession and unbridled hoarding of things. A person who observes this vow prevents him-self from indulging in following things – 1. For higher profits he will not take excess work from his animals or slaves. 2. For higher profits he will not hoard wealth and merchandise. 3. He will not be jealous of gains of others in business or profession. 4. He will not covet for higher profits when he is already making reasonable profit. 5. Out of greed he will not load his animal and labourers more than the established norms, or what law prescribes.

SAPTAŚĪLA (SEVEN CODES OF UPRIGHTNESS)

In order to observe the five minor vows it is necessary for a *śrāvaka* to observe *saptaśīla* (seven codes of uprightness). In fact, the

seven codes of uprightness are not independent vows but they are complementary to the minor vows and, like a rampart around a town, act as a shield for them[26]. The seven codes of uprightness are divided into two – three *guṇavratas* (restraints that reinforce the practice of *aṇuvratas*) and four *śikśāvratas* (vows of spiritual discipline). The *Guṇavratas* increase the intensity of minor vows; they are – 1.*Digvrata*, 2. *Deśavrata*, and 3. *Anarthadaṇḍavrata*. The *śikśāvratas* are practices that lead to great vows; they are four 1. *Sāmāyika*, 2. *Pauṣdhopavāsa*, 3. *Upabhoga-paribhoga-parimāṇavrata*, and 4. *Atithi saṁvibhāgavrata*.

Digvrata – To set limits in all the ten directions and to abandon all activities with chances of sin and acquisition beyond those limits is called *digvrata* or the vow of limiting direction of activity. As *hiṁsā*, possessions, (etc.) are renounced outside the predetermined limits the aspirer is almost like an ascetic observing great vows.

Deśavrata – In preceding *vrata* there was limitation of direction. To set limits in terms of village, city, street or other specific area and avoid going beyond those set limits for various activities is called *deśavrata* or the vow of limiting area of activity. As going out or doing business and other activities beyond the predetermined limits are abandoned the aspirer is almost like an ascetic observing great vows.

Anarthadaṇḍavrata – Any attitude or activity of mind, speech, and body that is not beneficial to the self or others and is just a cause of sin is called *anarthadaṇḍa* or worthless harm. To abandon this is *anarthadaṇḍavrata*.

Sāmāyika – To meditate exclusively about soul for a specified period or to shed all attachment-aversion and attain the state of equanimity and spiritual craving is called *sāmāyika*.

Pauṣdhopavāsa – Fasting on specific auspicious days including the eighth and fourteenth days of every fortnight following the proper procedure is *pauṣdhopavāsa*. The procedure is as follows: On the previous day take only one meal and resolve to fast on the auspicious day. After this, renounce for that auspicious day all sinful activities and possessions as well as attachment for the body and proceed to a propitious place like temple. On the day of fasting renounce four types

of food (staple food, liquids, general food, and savoury food) and devote all time exclusively to religious activities like meditation and self-study. On the following day also take only one meal.

Upabhoga-paribhoga-parimāṇavrata – The consumables like food, drinks, perfumes, and flowers are called *upabhoga* and other provisions like bed, chair, ornaments, house, and vehicles are called *paribhoga*. To set limits to their consumption is called *Upabhoga-paibhoga-parimāṇavrata*.

Atithi saṁvibhāgavrata – To offer; following due procedure; pure and prescribed food, ascetic equipment, medicines, and place of stay; from that prepared for one's own consumption and use; to an ascetic, other follower of discipline, or a worthy individual is called *Atithi saṁvibhāgavrata*.

SALLEKHANĀ OR *SAMĀDHIMARAṆA*

A *śrāvaka*, who has progressed on the path of victory over the self, adhering to the discipline of codes and vows all his life, also faces the inevitable. Considering death to be inevitable, he prepares to conquer death when faced with fatal trouble, incurable disease, or other such insurmountable cause. He celebrates the festival of death in a unique way. For this he abandons food gradually or suddenly and spends the remaining period of his life trying to cleanse his soul from attachment, aversion, fondness, and passions to gain equanimity. In context of friend and foe or life and death he becomes so equanimous that he has no feelings left for either life or death and he is free of any fear of death. For those who are obsessed with carnal pleasures, death is fearsome but for those who are endowed with knowledge and detachment, death is neither a cause of joy nor that of fear. Why should they, indeed, be afraid of death when they believe that as we discard a worn out dress and wear a new one so does death replace our old worn-out body with a new one.

People commit suicide for some reasons by getting hit by a train, taking poison, falling from rooftop, burning, or some other method. Some people believe that *sallekhanā* (the ultimate vow) or *samādhimaraṇa* (meditational death) are similar acts of suicide. But there is a basic difference that is ignored. The cause of suicide is

excitement, anger or some other manifestation of passions. Its aim is to escape the predicament causing agitation and excitement. But the ultimate vow or meditational death is accepted with calm and patience. It is directed at lofty goals like winning over passions, conquering the self, and purity of soul. If a person intending to commit suicide is prevented from doing so he gets so terrified of death that he will never even think of doing that again. In fact, the way to stop someone trying to commit suicide is to block his impulsive excitement, remove its cause, and help him regain his rationality and confidence. On the other hand, it is not possible to shake the resolve of a person who has decided to accept the ultimate vow because he does not take this vow of some momentary excitement, agitation or passions. He accepts this resolve sagaciously to win over death and fear of death playfully. Thus there is a fundamental difference between suicide and meditational death in terms of cause, purpose, as well as means.

EFFECT OF FOOD ON THOUGHTS

Like all beings man is also a slave of his taste buds. Hunger can be satiated with tasteless and desiccated food. But once satiated man thinks of gratifying his taste buds with the food he is already eating or some additional means. If he likes rich, sweet, or pungent food he works to arrange for such food and eat. There is a complete science of food that includes topics like – When to eat and what to eat? Food should be healthy and nutritional. It should be simple, non-toxic, and pure. One should avoid food that does not suit his nature and system. Heavy, difficult to digest, and indigestible food should be avoided. Only balanced diet that keeps bodily humors steady should be eaten. Food suitable for the specific season should be eaten. If care is not taken to eat such food there are adverse effects on general health resulting in ailments and suffering. When the body is not healthy so is the mind. Mind is healthy only when the body is healthy. An unhealthy mind makes soul also unhealthy. Agitation, worries, and ill feelings infiltrate an unhealthy mind and it gets perturbed and disconcerted. If the body is unhealthy it becomes a continuous source of pain. A person with unhealthy body and mind is unable to practice religion in peace and tranquility. His ideal resolves are never accomplished. He has a weak willpower and wavering determination. Success in worldly affairs cannot be achieved without strong determination. In the field of religious practices even stronger determination is required.

Thus we see that food effects our body and also our thoughts. This thing has been summed up in a popular saying – 'As is the food you eat so becomes your mind and as is the water you drink so becomes your speech.' Food is said to be of three types – *Sātvika*, *Rājasika*, and *Tāmasika*. The food that is easily digestible and awakens morality, bliss, and alacrity in mind is called *Sātvika* food. This includes flour, pulses, rice, vegetables, fruits, dry fruits, etc. The food that gives rise to pride and other such thoughts and dampens enthusiasm in pious deeds is called *Rājasika* food. Such food is difficult to digest. This includes fried things, savoury food, excessively sour, pungent, and flavoured food. The food that triggers lust, anger and other perverse feelings and inspires thoughts of theft and lechery is called *Tāmasika* food. This includes meat, alcohol, fish, egg, etc.

Food effects body and mind equally. Therefore, in order to be a man with lofty ideals one should always eat simple and *Sātvika* food. To sum up, as one's food is so will be his thoughts and behaviour.

IMPORTANCE OF VOWS AND FASTING

Science of medicine does not stop just at providing cure for ailments. It first of all emphasizes that food habits should be so regulated as to avoid chances of falling sick. Aimed at such preventive steps it answers these four questions in details – 1. Why to eat? 2. What to eat? 3. When to eat? and 4. How much to eat? In this context, almost all schools of medicine provide the same answers and they are – 1. Food should be eaten to sustain and maintain the body. 2. Food should be simple, *Sātvika*, not against the nature, and nutritious. 3. Food should be eaten when one is hungry. When there is no appetite one should not eat just as a routine or for the sake of formality. 4. One should eat slightly less than his appetite.

If a person follows these codes the chances of falling sick are reduced because majority of ailments have their origin in stomach trouble. In case one gets sick due to his indiscipline or gourmandism he should resort to fasting to cure the stomach trouble and recover normal appetite. If one is not ailing and is normal even than he should go without food once a week.

Man is his own worst enemy. Most of his miseries are of his own doing and caused by his own mistakes and indiscipline. Disease is a grave misery. Most diseases have their origin in the indiscipline caused by his taste buds. Obsessed by savoury food he consumes unnatural and harmful food, he becomes voracious, and he eats even without appetite, and eats all the time. Consequently he suffers from indigestion, loss of appetite, and constipation. The food particles petrify in the intestines and cause a variety of ailments. Even when sick he continues to consume harmful food. At last he has to go to a doctor who puts a stop to his eating and he has to be content with the prescribed medicine. A majority of healers give symptomatic treatment without knowing the root cause. This suppresses one disease and soon another appears and he is caught in a whirlpool of ailments.

In Jainism the code of conduct rests on ideal and practical utilities. It has two targets – physical health and spiritual purity. Jain conduct has two sections – *dravya* or physical and *bhāva* or mental. Physical conduct is aimed at renouncing things and mental conduct is aimed at renouncing attachment for things. In order to be free of sensual obsessions and their influences, to willingly control the senses, and discipline the self, a *śrāvaka* should, to the best of his abilities, abstain from eating four types of food at least on auspicious days of every fortnight and the annual festival days like *Aṣṭānhikā* and *Paryūśaṇa*. He should also control his gluttony. This is called *upavāsa* or *vrata* or vow of fasting. Simply abandoning food is not *upavāsa*; to abandon craving for food as well is *upavāsa*. Here the stress is on the spiritual aspect. For victory over self it is essential to renounce craving for food. As food is the source of this craving it is essential to renounce food as well. The literal meaning of the term *upavāsa* is 'to be near soul' which indicates that its goal is spiritual. *Upavāsa* helps in purification of soul, mind, and body. Abandoning food because of ailing conditions is a forced condition and is aimed at regaining health. Therefore, that is not called *upavāsa* but skipping meals. The primary aim of Jain *upavāsa* is victory over the self and it is done of one's own volition. Its secondary effects are purity of body and mind. That is why it is not called skipping meals but *upavāsa* or fasting-vow.

WHAT TYPE OF FOOD TO EAT?

Food is not just connected with our stomach; it is also connected with our health. Food is the basis of sustenance of our life. The food

that causes ailment, physical or mental, weakens the foundation of the system of sustenance of life. A life ever plagued by diseases is no life; it is living hell. Therefore, it is important to ponder over three things regarding food – 1. What type of food to eat? 2. What to eat? 3. When to eat? Here we discuss these three points in brief.

The first question is what type of food to eat?

The answer is clear. Food should always be simple, *sātvika*, pure, easily digestible, and suitable to nature (of the body as well as ecology). Food that numbs or impairs reason and is intoxicating should be avoided, such as alcohol and drugs like hemp. Also to be avoided are things where harm to mobile beings is involved, such as fruits of Banyan tree, *Pīpala* tree (*Ficus religiosa*), *umbara* (*gūlara* or *Ficus glomerata*), *kaṭhūmara* (wild gular), *pākar* (*Ficus rumphii*), and meat. The perishable or those, which undergo change of taste with passage of time, or those, which have fermented or are infected by fungus etc., should also be avoided. This includes putrid fruits, flour, spices, anything with fungal growth, and anything toxic. The reason for avoiding such food is not just that it involves harm to living organisms but also that they are harmful to our health. Therefore, all eatables should be properly cleaned and sorted. Before eating it should be carefully examined. All eatables should be properly covered and stored. All the utensils should be examined with due care before use. All eatables should be used before their traditional or medical period of expiry. Every eatable thing has a restricted period of use beyond which it gets infected or infested with harmful micro-organism.

We mention here some traditional expiry periods of some Indian foodstuff:

Dāla, bhāta, kaḍhī, khicaḍi, rāyatā, jhola-sāga, rābaḍī, and chācha – six hours after preparing.

Roṭī, puḍī, parāṭha, haluā, kacorī, bhujiyā, mālpuā, khīrā, acāra, pāpaḍa, pakoḍī, and baḍā twelve hours.

Papaḍī, sakkarpāra, khajūr-khājā, bundī, nuktī-laḍḍū, milk, dahī, khoā, khoā-sweets, gulāba jāmuna, rasagullā, peḍā, kalākanda, gūjā, and rabaḍī twenty-four hours.

Spices – three days during monsoon, five days in summer, and seven days in winter.

Generally speaking hotel and restaurant food is impure. The material and process they use is unhygienic. They use stale, petrid and cheap spices having insects and fungus. The water they use is also unfiltered. Thus such food is impure and contaminated and should be avoided.

WHAT TO EAT?

The second question about food is what to eat? This, in fact, means whether the food should be vegetarian or non-vegetarian. We will discuss non-vegetarianism later. Here we briefly discuss vegetarianism.

For human beings vegetarian food is natural food. Since the beginning of human history man has been herbivorous. During that period he lived with nature and survived on flowers and fruits under the shade of trees. With progress his tendency to accept and use unnatural and artificial things increased. His way of living, his dress and embellishments all became artificial and meat became his regular food. What an irony that today the modern man has to be taught that his natural food is vegetarian.

Nature has created animals in two broad classes – carnivorous and herbivorous. It has provided the two classes anatomical structures with marked differences. The nails of carnivores are long and hard, jaws are elongated, teeth are sharp, uneven and pointed, and they lap up water with their tongue. Some examples are lion, leopard, dog, and cat. On the other side the nails of herbivores are flat, jaws are rounded, teeth are small, blunt, and even and they suck water using their lips.

Surprisingly enough nature has endowed human beings with a body having a structure similar to herbivores. Even the digestive system, skin, and other organs of his body are like herbivorous animals. This proves that nature has cast human beings in the mould of herbivores. Therefore, he should remain vegetarian only.

WHEN TO EAT ? (ENSURE OF EATING AFTER SUNSET)

The third question is – when to eat? From the point of view of *ahiṁsā* food should be eaten only during the day and not during the night. The main reason for this censure is that there are more chances of causing harm to beings when we eat during the night. Small insects and microorganisms are destroyed by sunlight during the day but during the night they are created again. They are harmful for health. Sunrays dehydrate microorganisms like bacteria and reduce their natural potency of infecting. Besides this the bacteria and virus present in atmosphere are either destroyed or the heat and ultra-violet rays emitted by the sun[27] reduce their infective capacity.

The censure of eating during the night, indeed, has spiritual and religious basis but besides that it is also good for health. Ayurvedic books (Indian medicine) advise that one should not sleep immediately after meals[28]. One should sleep at least three hours after meals[29]. This is possible only when meals are taken during the day. During the night there is an abundance of toxic creatures and microorganisms moving about. There are chances that these fall into the food and contaminate it. There have been instances of food poisoning due to falling of a lizard in the food.

Hindu scriptures have also at many places censured eating during the night but in Jain tradition censure of eating during the night has been given the same importance as renouncing alcohol, meat, and hunting. That is the reason that this belief continues to prevail among Jains. Jains avoid eating after sunset so much so that it has become a basis of recognition for Jains.

FILTERING WATER

Harming beings can be avoided by drinking filtered water. It is good for health as well. Therefore, drinking water after filtering is useful both from the religious as well as health angle. A single drop of water has innumerable beings. Jain as well as Hindu scriptures mention that a dorp of water has so many beings that if they enlarge to the size of a bumblebee and start flying they will fill the whole cosmos[30]. Therefore, drink filtered water only[31]. Water should be filtered with a doubled piece of coarse cloth. The residue or the beings caught in the

cloth should be put back into the source of water (well or pond)[32]. Forty-eight minutes after filtering organisms are again produced in the water. In the same way water disinfected with clove gets infected again after six hours and boiled water after twenty-four hours. Thus disinfecting water is a method of avoiding harm to beings.

Drinking filtered water has its own importance in context of health or medical science. If we see a drop of water under a microscope we will find infinite microorganism and sand particles in it. Consuming such water causes typhoid, cholera, diarrhea, dysentery, worm-infection, dyspepsia and other such diseases. On filtering, these organisms and sand particles are reduced, so are the chances of infection.

In fact, drinking filtered water is not harmful at all; it is always beneficial.

In Jain tradition special emphasis has been given to drinking filtered water just like that on not eating during night. Therefore, the tendency still prevails and this also has become a sign of Jain identity.

CENSURE OF NON-VEGETARIAN FOOD

Those who have faith in *ahiṁsā* will have to necessarily abandon eating meat. Meat is not available without *hiṁsā* or killing. Therefore, meat eating necessarily involves *hiṁsā*. Those who pose to be compassionate and are still non-vegetarian are trying to nurture a creeper with fire. Without killing a being it is impossible to get meat. *Puṇya* or merit cannot be accumulated without compassion and with compassion the tendency to eat meat is incompatible. In fact, it is not the meat eater alone who is committing the sin of violence, all those who are involved in slaughtering, cooking, and selling are responsible for that sin.

Violence does not stop at just at killing the being that is the source of meat. In fact, it causes death of infinite beings because every moment infinite micro-organism are produced in flesh. Thus even one morsel of meat involves killing of innumerable beings. Some people consider eating dried meat or meat of a naturally dead animal to be

acceptable. But how can they avoid killing of these beings produced every moment in flesh just by avoiding killing one being.

All leading religions in the world have censured non-vegetarian food. In the Vedic scriptures non-vegetarianism has been condemned in strong words. Bible mentions that once Jesus Christ was extremely disturbed when he saw Christians eat meat. When morsels of meat were still between their teeth the curse of God fell upon them in the form of a great plague. In the same way in Islam also Prophet Mohammed has said that starting from the day when you go for the Mecca pilgrimage until the day you return from there observe daily fasts, avoid killing animals and on the special auspicious days do not eat meat.

If we look at non-vegetarianism from various angles of ethics, science, economics, beauty, health, and physical strength we will find that it is harmful from every perspective.

Ethics – It lays stress on protection of innocent and weak beings and friendly ties between man and animal. Thus killing animals and eating their flesh does not logically fit with love for animals.

Science – With their extensive research and experience scientists have arrived at the conclusion that the anatomical structure of human beings is suitable for plant eating. Man is neither carnivorous nor omnivorous. His saliva and intestines are unable to fully digest meat. That is the reason that by going against nature and consuming meat man has invited numerous diseases. It is due to non-vegetarian food that there is a spurt in diseases like cancer, hypertension, rheumatoid arthritis, rheumatism, etc.

Social system – For the organization and development of a society it is essential that peace is maintained, cruelty and torture are reduced, and sinful conduct and corruption are brought to a minimum. But meat eating augments tendencies like agitation, corruption, sin, and cruelty.

To assess the ill effects of meat eating a comparison of carnivorous and herbivorous animals will prove to be very helpful. Carnivorous animals are cruel, blood thirsty, and pugnacious. They are

short tempered and their anger lasts longer. On the other hand the herbivorous animals are peace loving. They can live in herds. They are slow to infuriate and are pacified fast. The same is true for human beings. The intensity of barbarism, cruelty, bloodthirst, and anger in non-vegetarians is higher as compared to that in vegetarians. Meat is difficult to digest and highly stimulative. It stimulates sexual desire besides encouraging excitability, peevishness, wickedness and corruption. And these vices are undesirable in the formation of a civilized and peaceful society.

Economic - Even economically speaking non-vegetarian food is dearer than vegetarian food. Economists are of the view that area required to keep lambs for the consumption of one person is enough to grow grain for ten persons and it provides employment to many more. If more emphasis is given to cattle breeding than agriculture we will be faced with the problem of unemployment. As compared to grains meat is costlier as well. There is a continuous decline in the total number of cattle in the country due to non-vegetarianism. This adversely effects the crops. Reduced number of cattle also causes fall in milk base products which in turn causes decline in available sources of nutrition effecting public health. Consumption of milk, butter and other greasy things not only improves health but also reduces the consumption of grains. Decline in available milk products increases the consumption of grains.

Beauty - The carnivores are cruel and fearsome in their appearance as well. On the other hand herbivores effuse peace and tranquility. The difference becomes evident when we look at tiger and cow, leopard and horse, and other carnivores and herbivores. This phenomenon is evident in human beings as well.

Health and strength -- To say that meat provides health and strength is a big lie. Vegetarians generally win contests based on physical strength. Vegetarians also have greater endurance. Their life span is also longer. Among the conquerors of men and great spiritualists we find a greater number of vegetarians. As compared to vegetarians a greater number of non-vegetarians suffer from ailments like headache, indigestion, rheumatism, gout, anemia, tuberculosis, cancer, etc.

Attitude – Eating meat enhances feelings of cruelty, callousness, brutality, and selfishness. A non-vegetarian is harsh towards a being writhing in pain. Wars are born out of such cruelty. The mental bearing of people will have to be made simple, compassionate and sensitive in order to achieve world peace. This is possible if vegetarianism gets universal recognition.

Therefore, non-vegetarian diet in any form including egg, meat, or fish should be censured under all conditions. Fish and egg are also meat and entail same faults as eating flesh. Therefore, it is necessary to avoid these too.

CENSURE OF ALCOHAL

Drinking alcohal is intoxicating. An inebriated person forgets his religion and duty and does not hesitate to indulge in violence. Alcohal is, in fact, a distillate produced by juices of beings (produced in fermentation). Therefore, producing alcohal involves killing all those beings. Thus drinking wine is essentially an act of grave violence. A man looses his senses when he is drunk. He has no sense of what is good or bad for him and what he should or should not do. For all practical purpose he becomes incoherent and helpless. In such condition he indulges in grave misdeeds like creating disturbance, having a fight and other such violent acts. And he him-self has to bear grave consequences.

Deprived of his reason he indulges in misconduct. In anger he goes to the extent of committing murder. Under the influence of inflamed lust he indulges in lechery and visits prostitutes. For woman and wine he requires money. This leads him to stealing. To multiply what he has he indulges in gambling and other vices including eating meat. Thus he gets entrapped in such a vicious circle of vices that he ends up in a prison and spends a larger part of his life there.

Alcohal is not just a juice extracted from living beings; it gets infested with innumerable living beings even later.

Religious and historical texts are filled with instances of disputes, struggles, misconduct, loosing wealth, and destruction caused by alcohalism but it is difficult to find even one instance where some

useful or constructive work was caused by it. In the Mahābhārata period the valorous Yādava clan got destroyed due to this vice. Even all-powerful great men like Kṛṣṇa and Balarāma failed to save their strong Yādava republic from the terrible and grave consequences of alcohalism and whole Yādava clan was wiped out. This single example is enough to make one aware of the destructive consequence of alcohalism.

We everyday witness the plight of the consumers of alcohal. There household is always hand to mouth. This causes a continued strife in the family. The addict everyday demands money for alcohal from his wife. When refused, he beats his wife and sells her ornaments or other possessions in order to quench his thirst. He does not even hesitate to barter the chastity of his wife. A drunk lying in drainage channels and being licked by a dog is not an uncommon sight. This is one of those addictions that end only with complete ruination.

Man starts drinking either to alleviate the agony of his sorrows, failures, and despair or under insistence from friends and society. If he continues he soon becomes an addict. No matter what, this addiction ends in utter devastation. There is no worse vice than this.

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Fifth Chapter

THEORY OF *KARMA*

COMPLEXITY OF BEINGS

There are infinite types of beings in the world. They exist in various realms and genuses in a variety of forms, colours, shapes, and kinds. In the divine realm there is an abundance of happiness whereas in the infernal and animal realms there is an abundance of misery, and in the human realm there is no such abundance of either happiness or misery. But among the beings of specific realms the intensity of happiness or misery is not uniform. As we are humans we closely observe the similarities and dissimilarities between human beings. We find that one is happy and another is sad; one is rich and another is poor. One is intelligent and another is stupid, one is beautiful and another is ugly, one is lovable and another is despicable, one is simple, peaceful and liberal and another is cunning, angry, and stingy. There are many students in a class. The same teacher teaches everyone but one is brilliant and another is a fool, one gets distinction in all subjects and another fails in all. Two traders start business with the same amount of investment but one keeps on earning profits and the other giving losses. Two farmers sow crops in adjacent farms with equal areas but the produce is not the same. Two young men study together and leave the college at the same time to seek jobs. One gets a lucrative job and the other remains unemployed.

A grave train accident occurred in Vihatā once. A young man, his wife, a six-month old daughter, and a nine-year-old servant were traveling in that train. The wife and the servant died on the spot. The husband was injured. Undeterred by injuries he started searching for his family. He found the dead bodies of his wife and servant. In spite of growing hunger and thirst he continued his search for his daughter. Almost seventy-two hours later he found his daughter fallen in a ditch, very much alive and suckling her thumb.

In Mathura City a twenty one-year-old youth, angry at the behavior of his uncle, threw his six-year-old cousin followed by some boulders as well in a dry well near Caurāsi Siddha Kśetra. Many people including the police were searching for the boy. After about seventy-two hours some people heard the boy screaming and brought him out of the well. The boy did not come to any harm. The boy informed that when his cousin pushed him in the well a mendicant caught him, took him into his room, and gave him sweets to eat and water to drink and made him sleep after covering him with a blanket. I was with the mendicant for three days. The police searched the well but failed to find any room or mendicant there. There were only stones and rubble in the well.

Many persons die in floods, earthquakes, accidents, wars, and other such calamities and many others are saved as well. Looking at these strange contradictions in life of beings in this world a question naturally arises -- Why so? Why all beings do not suffer same consequences in spite of the very same coincidences and same circumstances?

REASON FOR DIFFERENCES

These questions have plagued the human mind always. Different philosophers, thinkers, and scholars have provided different answers. Numerous schools of philosophy have evolved out of such questions. It would be pertinent to know briefly about them.

KĀLAVĀDA (THE DOCTRINE OF TIME)

All that is existent and non-existent, happiness and misery, in this world has its origin in time. It is time that creates all entities and destroys them, and also acts as savior of the beings entrapped in deluge. It is time that is the genesis of all good and bad perversions. The growth and decline of the population is also effected by time.

But how can an unbroken, permanent, and fraction-less time be the cause of infinite progressive transformations? How an ambiguous but preordained arrangement of the chances of occurrence or non-occurrence of a particular event possibly exist along with the powerful

controlling factor like time? Moreover, time is insentient; how can it on its own possess the power to control?

SVABHĀVAVĀDA (DOCTRINE OF INTRINSIC QUALITIES)

Thorns are pointed, deer and birds are multicoloured with myriad patterns, swan are snow-white, and peacock are enchantingly colourful; all these are their intrinsic qualities. There is no supervising entity in nature, everything is spontaneous and without a motive cause. These things are neither dependent on efforts or desires of some person or entity.

But the activities in this world cannot be taken as causeless because there are infinite causes available in the world for its infinite activities. Things happen only when there is some cause. Without cause nothing happens. A lump of clay has inherent qualities of transforming into a pitcher but that can happen only when motive and instrumental causes like rod, wheel, and potter are available.

NIYATIVĀDA (FATALISM)

If a specific action is destined to be performed by a specific person in a specific area at a specific time it will certainly be performed by that particular person in that particular area at that particular time. A person will certainly suffer whatever good or bad he is destined to suffer due to his fate. What is not destined will never happen in spite of all efforts. Whatever will be will be. All things of all beings are preordained.

There is also a modern philosophical version of fatalism. According to this, every substance has a preordained sequence of modes every following moment. Any effort is worthless to change because the substance will follow the destined trail of modes. The destined mode does appear due to the eminent cause. The motive cause automatically appears without any need of conscious effort. It is not petrol that moves a car. The car has to move and petrol has to burn. The thing that has to become the motive cause will automatically appear when required. One substance cannot bring about any change in another substance.

This way various schools of fatalism came about during different periods. According to fatalism all transformations for all times of all things are preordained. Thus preaching scriptures, education, indoctrination and inspiration to progress are all worthless. This misguiding doctrine has dared to impede the limitless power, potency, and prowess of man. *Ācārya* Kundakunda has discussed the natural transformation of substances and has also accepted the theory of interdependence of cause and effect. He has accepted that the feelings of a being cause transformation of matter particles into bonds of *karma* and in the same way material *karma*s cause transformation of feelings of a being into attachment, aversion etc.

In spiritualism creativity or action is inspirational whereas in social behaviour it is dependent on motive cause. *Ācārya* Kundakunda lays emphasis on the self-inspired activity but in fatalism there is a total absence of self-inspired activity.

In fatalism all infinite ever-changing future modes or transformations of every substance are sequentially preordained. According to this doctrine no one is a murderer, thief, bandit, or a sage because the person does nothing. Murder, and all other acts or the modes of that particular moment were fated or preordained. This doctrine has no place for merit, demerit, good conduct or bad conduct. If a woman gets defiled it is not her fault, that transformation of man and woman was predestined. In fatalism there is a universal answer to everything – it was to be. Those who did not believe in power and application of soul invented this doctrine. As the true strength of soul is reflected only in right conduct these people looked with disbelief at right conduct as well.

ADṚṢṬAVĀDA (DOCTRINE OF THE UNKNOWN)

When theism could not stand the onslaught of logic and rationalism, Vaiśeṣika philosophy presented the doctrine of the unknown and protected God by taking over the blame of complexity and ambiguity. According to this doctrine there is an unknown cause at the back of every action in this universe. Without this unknown cause even the ultimate material particle does not become active. Burning of fire, movement of the wind, and activities of ultimate particle and mind all happen due to this unknown related to the user or consumer. The

transformations in the ultimate particles in a piece of cloth being made now or will be made sometime in the future at some distant place are governed by the unknown related to the user.

This is a belief that does not stand a rational examination. That the unknown related to the weaver governs the process of making cloth is acceptable to some extant but the unknown related to the consumer governs the process of making is beyond rational thinking. Moreover, in nature there are infinite activities starting and ending every moment, which are of no use to anyone; such transformations continue simply on the basis of the existing material components.

ĪŚVARA*VĀDA* (THEISM)

God is the creator, sustainer, and destroyer of this world. Even a leaf does not move without his wish. God rewards a being according to its deeds. He sends sinners to hell and the religious to heaven. He provides place in His abode to those who are profoundly devoted to Him.

If God gives fruits according to deeds than He is not all powerful because he can award neither hell nor heaven of his own free will. He is dependent on deeds of an individual. He performs the same duty that the Unknown of Vaiśeṣika philosophy or the Time of the doctrine of time does. The variation is in name only. He can neither favour the noble nor crush the ignoble because his favour or disfavour is governed by deeds. Then where is the need of such feeble God? The ever-transforming nature of substances and the cause and effect system naturally take care of that.

All these doctrines have accepted karma (deed or action) of beings the basis of the fruits they get. But what is karma? In absence of a clear understanding of this they had to accept time, unknown, God, and other such conceptual entities as the unwitting governor of fruits of karma. Therefore, it is necessary to know what is karma? What is the relation of karma with soul? How this relation is manifested? How karmas bear fruits? When right answers to all these questions are known, God or unknown or other such factors are no more required.

WHAT IS *KARMA* ?

The entire inhabited universe is filled with ultimate particles of matter numbering infinite multiples of infinite (*anantānanta*). These ultimate particles include those that have the potential to become karmic particles (particles that fuse with soul and veil or obstruct its inherent qualities; *karma-vargaṇā*). When a being indulges in some action, which is called yoga, with mind, speech, and body it creates a vibration in space-points of the soul. This vibration has a power to pull or attract the karmic particles. The vibration in space-points of soul act as a magnet and the karmic particles act as iron filings to be drawn and get stuck to the soul. This pulling or inflow of *karma*s is called *āśrava*, which means the gate or the cause of coming in of *karma*s. The activities of mind, speech, and body are the gates or causes through which *karma*s come.

When anger, conceit, deceit, and greed (passions) inspire the body into menatl, vocal and physical actions, the drawn karmic particles stay with the soul occupying specific areas. This is called bondage of soul with *karma*s. Milk and water form a homogenous mixture. Milk remains milk and water remains water but still they appear to be one. In the same way conscious (*cetanā*) soul is bonded with material *karma*s. Neither conscious soul turns into material *karma*s nor material *karma*s turn into conscious soul. Soul remains soul and *karma* remains *karma* but they appear to be one. This bonded state of soul is called worldly state (living being).

INTERACTION OF SOUL AND *KARMA* IS ETERNAL

The soul has a relationship of bondage with infinite ultimate particles of matter. This is a phenomenon without a beginning. These particles are in varying states of occupancy (*sthiti*). When the duration of occupancy comes to an end these particles are separated from the soul. Caused by the yoga-*śakti* (energy of yoga or association) the bonding of new *karma*s continues every moment. Thus the process of bonding and shedding of *karma*s or combination and separation with *karma*s is continuous. These *karma*s are of two types – *bhāva karma* and *dravya karma*. The attitudes of attachment, aversion and fondness in the mind of a being are called *bhāva-karma* (mental) and the karmic class of ultimate particles of matter is called *dravya-karma* (physical).

Bhāva-karmas cause the bonding of *dravya-karmas*. When the duration of occupancy of *dravya-karmas* comes to an end they come to fruition and are shed. The generation of *bhāva-karmas* and bonding of *dravya-karmas* once again follow this. Thus the cyclic sequence of *dravya-karmas* and *bhāva-karmas* continues. There was no such specific moment of time when soul was in its pure state and in that state first appeared *bhāva-karmas* and consequently the bonding of *dravya-karmas*. In fact, this sequence of *bhāva-karmas* and *dravya-karmas* has no beginning. In case someone asks that seed came first or the tree. The answer is that there was no specific time when either tree or seed came and then lineage of tree from seed and seed from tree started. This is a beginningless sequence. In the same way the sequence of *bhāva-karmas* and *dravya-karmas* is beginningless. As a result the interaction of soul and *karma* is also without a beginning.

DISTINCTION BETWEEN SOUL AND *KARMA*

Soul is substance with consciousness (*cetanā*), it is the knower and the perceiver, it is incomprehensible by sense organs, it is formless, it has the capacity to expand and contract, in numbers it is uncountable, and it is a unitary substance with innumerable space-points (*pradeśa*). *Karma* is a substance devoid of consciousness, it is material, it has a form, it is a cluster of infinite ultimate particles of matter thus not a unitary substance. No space-point of soul becomes matter and no ultimate particle of matter becomes soul. With their unique attributes they always remain distinct. If gold and silver are melted and alloyed the gold with yellow colour and other specific properties remains distinct from the silver with white colour and other specific properties even within the alloy.

KINDS OF *KARMA*

Karmas that bind soul are broadly of two kinds – *Ghāti* type and *aghāti* type. The *ghāti karmas* vitiate or obstruct the attributes of soul and the *aghāti karmas* are related to outer manifestations of soul. The vitiating *karmas* are of four types – *Jñānāvaraṇa* (knowledge-obscuring), *Darśanāvaraṇa* (perception obscuring), *Mohanīya* (deluding), and *Antarāya* (power hindering). The non-vitiating *karmas* are also of four types – *Vedanīya* (*karma* responsible for mundane experience of pain and pleasure), *Āyu* (*karma* that determines the span

of a given lifetime), *Nāma* (*karma* that determines the destinies and body types), and *Gotra* (*karmas* that determine environmental circumstances). Thus, in total there are eight kinds of *karmas*. The intrinsic nature of soul is *jñāna* (knowledge) and *darśana* (perception). *Jñānavaraṇa* and *Darśanāvaraṇa* obstruct soul's capacity to know and perceive. *Mohanīya* (deluding) *karma* is the most powerful of all *karmas*. This *karma* not only obstructs the inherent qualities of soul but also defiles them. It produces attitudes of anger, conceit, deceit, and greed (passions) that are alien to the intrinsic nature of soul. *Antarāya* (power hindering) *karma* obstructs the attributes of power or intrinsic energy of soul.

A soul has infinite attributes including knowledge, perception, bliss, and power. The vitiating *karmas* do not allow them to appear. These *karmas* do not destroy the qualities they just obstruct their manifestation.

Of the non-vitiating *karmas Vedanīya karma* is responsible for mundane experience of pain and pleasure. *Āyu karma* is responsible for life span or occupancy of the specific body till its own duration of occupancy comes to an end. *Nāma karma* is responsible for genus, structure of body, health, beauty, etc. *Gotra karma* is responsible for family lineage, high or low.

Due to fruition of *Mohanīya karma* one experiences pleasure and pain in the external conditions one got due to non-vitiating *karmas*. These *karmas* are not doers or creators of happiness and misery, neither do they destroy the intrinsic nature of a being or create external conditions. This is because *karmas* are matter (non-being). Still they have such a cause and effect relationship with soul that on fruition they cause unnatural transformations in the soul instead of its natural transformations and cause the external conditions to manifest as coincidental cause. For example, on consuming alcohol man becomes intoxicated. Here neither alcohol has made man intoxicated nor has he become intoxicated on his own. Was it alcohol that made the man intoxicated it would have made the bottle too? If the man became intoxicated on his own he would have become so without alcohol. But it is the cause and effect relationship between man and alcohol that makes the man intoxicated. In the same way there is a cause and effect

relationship between *karma* and soul that forces the being to act against his intrinsic nature and provides coincidental cause as well.

PROCESS OF BONDAGE OF NEW *KARMAS*

The intrinsic nature of soul is knowledge, perception, and power. That intrinsic nature is partially eclipsed at a particular period depending on the knowledge-obscuring, perception obscuring, and power hindering *karmas*. The evident intensity of knowledge, perception, and power is active due to destruction-cum-suppression of these *karmas* and is a fraction of the tptal intrinsic nature of that soul. This intrinsic nature and its opposite are not created by *karmas*. The intrinsic nature of soul is always apparent in any condition in larger or smaller fraction. For example the visible light from behind a smaller or larger veil of cloud is a fraction of the light of the sun and caused by cloud cover.

The evident or active intrinsic nature of soul does not cause bondage of new *karmas*. If bondage was caused by intrinsic nature, how could liberation be achieved. The bondage of *karma* is also not caused by the fraction of knowledge, perception, and power rendered inactive due to fruition of *karmas*. Therefore, bondage of *karma* is not caused by the feelings or sentiments invoked due to fruition of knowledge, perception, and power veiling *karmas*.

The mendacious faith or passions arising due to fruition of deluding *karmas* are, in fact, transformations within the soul and the doer of these is also the soul; deluding *karmas* being motive cause only. When the deluding *karmas* are destroyed these changes do not occur. Therefore, we can infer that these changes (falsity and passions) are not intrinsic nature of soul but unnatural attitudes. They are imposed attitudes created by *karmas*. These attitudes cause bondage of new *karmas*. Therefore, it is the feelings or sentiments arising due to fruition of deluding *karmas* that cause bondage of *karma*.

One gets body, wealth, family, etc. due to fruition of non-vitiating *karmas*. These are not the cause of karmic bondage. It is the feelings of attachment, aversion, and fondness for them that cause karmic bondage.

KINDS OF KARMIC BONDAGE

Karmic bondage is of four kinds – *prakṛti bandha* (qualitative bondage), *pradeśa bandha* (space-point or sectional bondage), *sthiti bandha* (duration bondage), and *anubhāga bandha* (potency bondage). Of these the first two, *prakṛti bandha* and *pradeśa bandha*, manifest through the yoga-*śakti* (power of association) of mind, speech, and body. The latter two, *sthiti bandha*, and *anubhāga bandha*, manifest through passions. (All the terminology used here is with reference to the effect of *karmas*; for example when we say qualitative bondage, it does not mean the quality of particles or quality of bondage, it means the quality of the effect or fruits of *karmas*).

Man eats when he is hungry. The matter particles he has ingested as food are transformed into seven biochemical ingredients of body (*dhātu*) including flesh, semen, blood, phlegm, waste matter, etc. The food has lower content of particles of some *dhātu* and higher content of particles of some other *dhātu*. Of these some particles remain active in the system for a longer period and some other for a shorter period. Some particles have higher potency and others lower. All this information is unknown to the lump of matter that is called food. Neither some individual is governing the transformation of those particles. It is simply that such is the cause and effect relationship.

In the same way the cluster of karmic particles, acquired through yoga and passions, in the form of a lump of matter is transformed into seven *karmas* excepting *āyu-karma*. This process of qualitative bondage in the form of knowledge-obscuring (etc.) goes on every moment. In this cluster of particles there is a higher number belonging to some quality and lower belonging to some other. Of these some have higher potency and some others lower. All this information is unknown to the lump of matter made up of karmic particles. Neither does some individual govern the transformation. All this happens due to the cause and effect relationship.

The number of karmic particles acquired through yoga and passions depends on the intensity of yoga and passions. Which means that if yoga and passions are mild, less *karma* particles are acquired and they are intense, more *karma* particles are acquired. These particles get

segregated and transformed qualitatively in different categories like knowledge-obscuring *karmas*.

Yoga (association or combination) is of two types good (*śubha*) and bad (*aśubha*). When the attitude is inclined towards religion with mind, speech, and body it is good yoga and when it is inclined towards inauspicious it is bad yoga. Whether it is good yoga or bad yoga, in absence of righteousness (*samyagdarśana*) the bondage of all types of vitiating *karmas* continues every moment. Besides this, other types of *karmas* also get bonded. They are three out of the nine subsidiary types. This includes one out of *hāsya* (laughter) and *śoka* (gloom), one out of *rati* (pleasure in sense activity) and *arati* (displeasure in sense activity), and one out of the three *vedas* (sexual cravings for male, female, or hermaphrodite).

In the same way with good yoga in non-vitiating *karmas*, meritorious (*puṇya*) types of *karmas* get bonded. With bad yoga demeritorious (*pāpa*) types of *karmas* are bonded. And with mixed yoga some meritorious and some demeritorious *karmas* get bonded.

The process of acquiring specific karmic particles depending on yoga is called *pradeśa bandha* (bonding with specific space points in soul). The process of qualitative segregation is called *prakṛti bandha* (qualitative bondage).

With the fruition of *mohanīya karma* come false perception (*mithyātva*) and emotions like anger. They all are called passions (*kaṣāya*). The passions are responsible for *sthiti bandha* (duration) of the categories of *karma* (*prakṛti*). This means that the specific type of *karma* remains constantly active or comes to fruition (accepting the dormant period) till the duration comes to an end. Excepting *āyu karma* (god, man, or animal) the duration of all vitiating and non-vitiating *karmas* is in directly proportion to the intensity of passions; in other words it increases and decreases as the intensity of passions increases or decreases. The duration of *āyu karma* is inversely proportional to the intensity of passions; or it decreases with he increase of intensity and vice versa.

The intensity of passions also governs the *anubhāga bandha* (potency) of karmic particles. As milk from goat, cow, and buffalo has

low, medium, or high fat content (a measure of potency), in the same way *karma* particles have varying potency that is called *anubhāga*. On fruition the *karmas* render greater or lesser effects depending on the degree of potency. In all types of vitiating *karma*s and in the demeritorious (*pāpa*) type of non-vitiating *karmas* the *anubhāga bandha* is in proportion to the intensity of passions. In case of meritorious type of vitiating *karma*s this bondage is in inverse proportion to the passions.

Of these four kinds of karmic bondage the first two, qualitative bondage and space-point or sectional bondage, that are caused by yoga are not very strong. But the last two, duration bondage and potency bondage, that are caused by passions, are considered strong. Therefore, it is passions that are considered to be the main cause of bondage. A brand of alcohol that is less intoxicating and whose effect lasts for a short period even when consumed in large quantity is called weak and that which is more intoxicating and the effect lasts longer even when consumed in less quantity is called strong. In the same way the type of *karma* where the karmic particles are more in number but the duration and potency of their fruits is less are called weak types. And the type of *karma* where the karmic particles are less in number but the duration and potency of their fruits is more are called strong types.

An employed priest venerates and worships *Bhagavāna* superficially just to perform his duty. The bondage of his meritorious (*puṇya*) *karma*s will bring him rewards of less potency for a short duration. A person who venerates and worships *Bhagavāna* with his own inspiration and all sincerity will have bondage of meritorious *karma*s that will bring him rewards of higher potency for longer duration. In the same way when a person kills some one in anger in order to take revenge will have bondage of demeritorius (*pāpa*) *karma*s that will cause him great suffering for long duration. And an employed person who is forced to kill on his master's command will have bondage of demeritorius (*pāpa*) *karma*s that will cause him lesser suffering for a shorter duration.

If light food; such as pulses, bread, rice, porridge, orange; is eaten it is digested soon and provides nutrition fast. But if rich food, such as fried and savoury things, is eaten it takes a much longer period to get digested and provide nutrition. In the same way *karma*s of longer

duration (*sthiti*) come to fruition after and for a longer period and those of shorter duration come to fruition after and for a short period.

BASIC AND AUXILARY *PRAKṚTIS*

Beings experience infinite effects of *karmas*. The natures of *karmas* producing these effects are also infinite. Still they have been categorized into eight classes. These are called *mūla prakṛti bandha* or basic nature of bondage or basic category of bondage. These basic categories are – *Jñānavaraṇa* (knowledge-obscuring), *Darśanāvaraṇa* (perception obscuring), *Vedanīya* (*karma* responsible for mundane experience of pain and pleasure), *Mohanīya* (deluding), *Āyu* (*karma* that determines the span of a given lifetime), *Nāma* (*karma* that determines the destinies and body types), *Gotra* (*karmas* that determine environmental circumstances), *Antarāya* (power hindering).

These are called the eight basic natures of *karmas*. To understand them in details they have been further divided into 97 sub-categories. These are called auxiliary natures of *karma*. The names of these are as follows –

Five auxiliary natures of *Jñānāvaraṇa* – *Matijñānāvaraṇa, Śrutajñānāvaraṇa, Avadhijñānāvaraṇa, Manaḥparyayajñānāvaraṇa, and Kevalajñānāvaraṇa.*

Nine Auxilary natures of *Darśanāvaraṇa* – *Cakśu Darśanāvaraṇa, Acakśu Darśanāvaraṇa, Avadhidarśanāvaraṇa, Kevaladarśanāvaraṇa, Nidrā, Nidrānidrā, Pracalā, Pracalāpracalā, and Styānagṛiddhi.*

Two Auxiliary natures of *Vedanīya* – *Sātāvedanīya, and Asātāvedanīya.*

Twenty-eight Auxiliary natures of *Mohanīya* – Primarily it is of two kinds: *Darśanamohanīya and Cāritramohanīya. Darśanamohanīya* in turn is of three kinds: *Samyaktva, Mithyātva, and Samyakmithyātva. Cāritramohanīya* is of two kinds: *Kaṣāyavedanīya and Akaṣāyavedanīya. Kaṣāyavedanīya* itself is of sixteen types: *Anantānubandhī-krodha, Anantānubandhī-māna, Anantānubandhī-māyā, Anantānubandhī-lobha, Apratyākhyānāvaraṇa-krodha,*

Apratyākhyānāvaraṇa-māna, Apratyākhyānāvaraṇa-māyā, Apratyākhyānāvaraṇa-lobha, Pratyākhyānāvaraṇa-krodha, Pratyākhyānāvaraṇa-māna, Pratyākhyānāvaraṇa-māyā, Pratyākhyānāvaraṇa-lobha, Sañjvalana-krodha, Sañjvalana-māna, Sañjvalana-māyā, and Sañjvalana-lobha. Akaṣayavedanīya is of nine kinds: *hāsya, rati, arati, śoka, bhaya, jugupsā, pumveda, strīveda, and napumsakaveda.*

Four Auxiliary natures of *Āyu karma – Narakāyu, Tiryañcāyu, Manuṣyāyu, and Devāyu.*

Forty two Auxiliary natures of *Nāma karma – gati, jāti, śarīra, aṅgopāṅga, nirmāṇa, bandhana, saṅghāta, sansthāna, samhanana, sparśa, rasa, gandha, varṇa, ānupūrvī, agurulaghu, upaghāta, paraghāta, ātapa, udyota, ucchavāsa, vihāyogati, sādhāraṇa-śarīra, pratyeka-śarīra, sthāvara, trasa, subhaga, durbhaga, susvara, duhsvara, śubha, aśubha, sūkśma, bādara, paryāpta, aparyāpta, sthira, asthira, ādeya, anādeya, yaśahkīrti, ayaśahkīrti, and Tīrthaṅkaratva.*

Two Auxiliary natures of *Gotra karma – Ucca gotra and nīca Gotra.*

Five Auxiliary natures of *Antarāya karma – Dānāntarāya, Lābhāntarāya, Bhogāntarāya, Upabhogāntarāya, and Vīryāntarāya.*

THE PROCESS OF FRUITION OF *KARMAS*

The period of fruition of *karma*s starts when the period of its *sthiti* (duration) comes to an end. During this period the *karma* gives fruits based on its *anubhāga* (potency) and *prakṛti* (nature). During fruition, related activities occur automatically. *Karma* particles are detached from the soul after fruition. As their potency is finished, they have no connection with the soul irrespective of their remaining near that soul or transforming into some other form.

Due to Yoga and passions every moment infinite *karma* particles continue to get bonded with a soul. Excluding the period of dormancy, the number of karmic particles bonded in one *samaya* (the ultimate fractional unit of time, which is described as the inexpressible fraction of one second) come to fruition every passing *samaya* of the duration of their bond. They give their fruits according to their inherent potency.

Karma particles bonded at different *samaya* and coming to fruition in the same *samaya* come to fruition together. The resultant fruits depend upon the combined potency of all these *karmas*. From the moment of bondage to that of fruition, karmic particles are bonded with the soul in the form of *karmas*. After giving fruits they get separated from the soul. This is called shedding of *karmas* after maturity (*savipāka*). Some accomplished ascetic with the power of his austerities sheds his *karmas* forcing them to come to fruition in advance of their natural time of fruition. This is called premature (*avipāka*) shedding.

The fruits of *karma* are in proportion to the potency of the *karma*. The fruits depend on the nature (*prakṛti*) of the specific active *karma* and not on that of any other *karma*. For example the potency of knowledge-obscuring *karma* bestows fruits of high or low intensity according to the nature of knowledge-obscuring *karma*only, and not according to the nature of perception obscuring or any other *karma*.

This rule about potency of fruits according to nature of *karma* is applicable only to the basic types of *karma prakṛtis* and not on the subsidiary ones. The basic *prakṛtis* are non-transformable, but the subsidiary *prakṛtis* are transformable into other subsidiary *prakṛtis* but of the same category. This rule of transformation is also not uniform for all types. For example the *Darśana Mohanīya* (perception deluding) *karma* cannot be transformed into *Cāritra Mohanīya* (conduct deluding) in spite of being of belonging to the same category.

UNIQUE ASPECTS OF KARMIC BONDAGE

There are various causes of bondage of basic *karmas*. On chance occurrence of such causes these karmic particles get bonded with soul and when they come to fruition they give fruits according to their nature. Therefore, it is important to know about these causes and fruits.

Bondage of *karmas* is consequent to *āśrava* (inflow). On confluence of a cause, first of all there is an inflow of *karmas* and then bondage of these *karmas* with soul follows. Beings infested with passions get into the bondage of *karmas* and those who are free of passions (from eleventh to thirteenth *Guṇasthāna*) only go through the process of inflow through yoga but in absence of passions the bondage does not occur. Basically passions are the cause of the bondage of

karmas. The inflow of *karmas* in beings free of passions is called *Īryāpathika* (transient) and in beings with passions it is called *sāmparāyika* (worldly). *Samparāya* means world or cycles of rebirth. That which leads to cycles of rebirth is called *sāmparāyika*. The inflow of *karmas* in souls with passions turns into bondage that leads to cycles of rebirth, therefore it is called *sāmparāyika*. On dry and clean surface sand particles do not stick, they just move over. In the same way karmic particles come in contact with soul due to yoga but in absence of passions they are not bonded to soul, just move over. This is *Īryāpathika Āśrava*. Dust particles coming in contact with wet and sticky surface like that of wet jaggery or an adhesive coated film and stick to it. In the same way in a soul infested with passions the karmic particles flowing in due to yoga get bonded to the soul. This is *Sāmparāyika* inflow and bondage.

The indulgences of five sense organs, four passion, five transgressions of vows, and twenty five kinds of actions, all these are the causes of inflow. They all have their origin in passions. In all types of bondage the causes are same but all souls do not have similar bondage. This is because there is a variation in attitudes of all souls and bondage is only according to attitudes. Therefore, depending on attitudes there are variations in the type and potency of bondage. The reasons for this variation in attitudes are as follows –

The apparent cause of karmic bondage being the same, there are different kinds of bondage depending upon the low and high intensity of attitude. High intensity of attitude causes an intense karmic bondage and low intensity leads to a mild karmic bondage. For example, in case of two persons enjoying the same scene the bondage for an infatuated viewer is intense as compared to the casual viewer.

There is a variation in karmic bondage in instances of doing some thing intentionally and doing it inadvertently, although the activity is same. For example a person aims at and shoots a deer with an intention to kill, and another person aims at some non-living target but misses it, hits a deer and kills it without any intention of doing so. The karmic bondage of the intentional killer is more intense as compared to that of the inadvertent killer.

There is a variation in karmic bondage due to virility also. A powerful person invites stronger bondage as compared with a weakling.

There is also a variation in karmic bondage due to resources (material and live). For example, in case of people indulging in violent activities for evil purpose like murder and theft or for good purpose like defending someone, if one person has smart weapons and the other just ordinary, the first will have more intense bondage as compared to the second. Because the one with smarter weapons gets more agitated.

FRUITION AND FRUITS OF *KARMAS*

JÑĀNĀVARAṆĪYA KARMA

Consciousness is the intrinsic nature of soul. This consciousness is of general and specific nature. Cognition of the general form or existence of a thing is *darśana* or perception and that of the specific or unique form is *jñāna* or knowledge. Soul is endowed with the power and capacity to perceive and know directly and instantaneously any substance with all its modes and attributes in all the three sections of time (past, present, and future) without any outside help. But since time immemorial it suffers the bondage of knowledge-obscuring *karma* and this does not allow this power to manifest itself. With the destruction-cum-suppression (*kśayopaṣama*) of this knowledge-obscuring *karma* a worldly being acquires proportionate *matijñāna* (sensory knowledge) and *śrutajñāna* (knowledge acquired through instruction and reasoning; scriptural knowledge). *Matijñāna* is acquired through five sense organs and mind. A person having weak eyesight, although sees with his eyes, takes help of spectacles. He cannot see without spectacles. In the same way the cognitive ability of soul is weak. Although it acquires knowledge through its cognitive power but only with the help of sense organs and mind, without them it fails to do so. If the spectacles are defective the vision is also defective, dim, or not at all. In the same way if the mind and sense organs are defective the soul acquires wrong knowledge, less knowledge, or no knowledge at all. The cognitive activity is dependent on the activity of mind and sense organs. For example, a soul, indeed, has the capacity of cognition but if the body is numb due to excessive cold, medicine or some ailment, it does not experience hot and cold touch. Also if some sense organ is disabled the

knowledge acquired through it is totally absent. Beings with fewer sense organs have limited knowledge.

Besides sense organs and mind, outside sources also influence acquisition of knowledge. For example, if it is dark, cataract in eyes, or there is some obstruction visibility is absent or restricted. If one sees through green glasses everything looks green. The distance also effects vision and hearing. With telescope and other such instruments vision is clear and magnified. Those having only one, two, three, of four sense organs acquire knowledge related to those organs only. Those without mind do not acquire knowledge related to mind. Thus *matijñāna* is weak and dependent. *Śruta*jana is acquired only through *matijñāna*, therefore, it is also dependent.

When knowledge-obscuring *karma* comes to fruition knowledge does not appear. The appearance of knowledge is only in proportion to the destruction-cum-suppression of that *karma*. It is only the result of lesser destruction-cum-suppression of knowledge-obscuring *karma* that immobile beings and one to four sensed beings have very little knowledge. Among five-sensed beings, animals and birds also have little knowledge. The hell beings have *avadhi-jñāna* since birth but they use it for evil activities only. Gods also have *avadhi-jñāna* since birth and different species of gods use that knowledge differently. The *mati-jñāna*, *śruta-jñāna*, and *avadhi-jñāna* of the gods of higher realms is very wide and sublime but they cannot acquire *manaḥparyāya-jñāna* and *kevala-jñāna*. It is only humans who have *mati-jñāna* and *śruta-jñāna* since birth. They can acquire *avadhi-jñāna* and *manaḥparyāya-jñāna* through austerities and by destroying *kevala-jñānāvaraṇīya karma* they can also acquire *kevala-jñāna*. Some person is foolish or dull and other is intelligent or sharp only due to the scale of destruction-cum-suppression of knowledge-obscuring *karma*s.

Knowledge-obscuring or *jñānāvaraṇīya karma* does not just veil knowledge as is indicated by its name. Cloud cover veils the sun. This does not allow the light to arrive here. Knowledge-obscuring *karma* is not like that. In case of a cloud cover over the sun, the light does not travel far but the sun remains radiant as always. But in case of soul it is not that the soul has infinite knowledge and it remains unknown due to the veil of knowledge-obscuring *karma*, as in case of the sun with cloud cover. The karmic particles are fused with the space-points of

soul and therefore, they do not allow the knowledge to manifest itself. Soul has infinite energy of knowledge, or in other words soul has infinite knowledge in the form of potential energy. As a seed contains a large Banyan tree in the form of energy or a dormant form, in the same way soul has infinite dormant capacity for knowledge but the knowledge-obscuring *karma* obstructs it from manifesting itself. Knowledge manifests in proportion to the destruction-cum-suppression of the knowledge-obscuring *karma* and when this *karma* is completely destroyed or shed, *kevala-jñāna* (infinite knowledge or omniscience) appears in absence of the cause of obstruction.

Knowledge is an inherent attribute of soul. It does not come from outside; neither does it come from books or from a teacher. Had knowledge been a thing to transect, all the students of a teacher would have become scholars; every candidate appearing in an examination would have got equal marks. But the reality is otherwise; in a class some students are bright and others dull, some pass and others fail. Some uneducated individuals are very prudent and some educated ones are foolish. All this depends on the destruction-cum-suppression of *jñānāvaraṇīya karma* but in any case, irrespective of the realm and genus, it is certain that every being has some knowledge.

DARŚANĀVARAṆĪYA KARMA

The *karma* that obscures or obstructs the capacity of perception of a soul is called *Darśanāvaraṇīya karma*. Like *Jñānavaraṇa*, this *karma* does not allow the capacity of perception of soul to manifest. Soul is endowed with the power and capacity to perceive directly and instantaneously any substance with all its modes and attributes in all the three sections of time (past, present, and future). In terms of the inherent attribute of perception the soul has a capacity of infinite perception. A worldly soul can be said to possess infinite knowledge and infinite perception in context of dormant capacity but at the present moment that has not manifested itself fully. The attribute of infinite perception has been obstructed by *Darśanāvaraṇīya karma*.

A person may have eyes and other sense organs but he is unable to see or his vision is not perfect, or he has other defects in other sense organs. All these shortcomings are caused by fruition of *Darśanāvaraṇīya karma*. This *karma* is also responsible for various

kinds of slumber. To sleep in the state of exhaustion in order to regain freshness is normal sleep and is called *nidrā*. The condition when one wants to sleep all the time and it is difficult to awaken him is called *nidrānidrā*. To sleep while sitting or standing is called *pracalā nidrā*. To sleep while walking is called *pracalā-pracalā nidrā*. The deep sleep during which a person physically gets up does some works and again lies down but forgets this activity when he comes awake is called *styāngṛddhi nidrā* (the state of sleep-walking). All these six kinds of sleep are caused by the fruition of *Darśanāvaraṇīya karma*.

Perception has four kinds; therefore, *Darśanāvaraṇīya karma* is also of four types. Sleep and other such states are veils of simple type. A worldly being first perceives and then knows. Those who have attained *kevala-jñāna* and *kevala darśana* perceive and know at the same moment or together. As sleep and other such states obstruct the activity of perception of worldly beings they are included in the categories of *Darśanāvaraṇīya karma*.

MOHANĪYA KARMA

The fruition of *Mohanīya karma* gives rise to false perception (*mithyātva*) and passions (*kaṣāyas*). False perception is caused by fruition of *Darśana Mohanīya karma* (*karma* that deludes perception). This causes an individual not to accept the true form of a thing and accept a false form; in other words he does not accept what is and accepts what is not. Thus he has faith in a non-existent falsity. Soul is a conscious entity having attributes like knowledge, and matter is a non-living entity having attributes like form, taste, smell and touch. The combination of these two entities results in association of soul with realms like those of humans and animals and a cluster of matter known as body. This association, in all its varieties, is alien to soul. Because of fruition of *moha* (deluding *karma*) soul acquires feelings of ego (this is me) and fondness (these are mine) in these. He is unaware of 'Who am I?' and 'What is mine?' and does not discern between self and 'the other'.

Knowledge, (etc.) are attributes of soul. Attachment, (etc.) are perversions in soul caused by fruition of *karmas*. Colour, (etc.) are attributes of matter and the visible transformations in the body are modes or variations of matter. Not making these distinctions in nature

of the self and nature of 'the other', he considers all as his own nature, his own form.

In the realm of humans there is association with family, wealth and many other such things. It is evident that they are other than soul. Their actions and transformations are not under one's control. Still man believes them to be his and has fondness for them. They are not his but he stills accepts them as his. In the same way he does not know the true form of god, teacher, and religion. He does not accept the true form of these and instead hankers after false god, false teacher, and false religion. Thus fruition of perception deluding *karmas* causes a soul to have attitude of false perception.

Fruition of conduct deluding *karmas* (*Cāritra Mohanīya karma*) causes a soul to have passions. He imagines good and bad in other things and invokes feelings of anger, conceit, deceit, and greed. When in anger he consciously thinks and tries to harm them and in the process harms him-self. He can not harm others because any harm to that other comes only through fruition of *karmas* of that other.

On fruition of *māna* (conceit producing *karma*) he considers him-self to be better than others. He wants to cause others to fall, insults and ignores others and wants respect, status and fame for him-self. Because of conceit a man consider him-self to be great. However, to be respected or insulted by others is dependent on *karmas*.

On fruition of *māyā* (deceit producing *karma*) a man thinks of numerous ways of cheating or defrauding in order to acquire living or non-living things. To cheat and defraud is a man's prerogative but to attain liberation is dependent on *karmas*.

On fruition of *lobha* (greed producing *karma*) a man craves for a variety of living and non-living things and tries hard to get them. When he gets one thing he starts hankering for other and is never satiated. When his desire for one hundred is fulfilled he desires for a thousand, and on getting a thousand he desires for ten thousand. This hide and seek of desire and dissatisfaction never ends all his life. All this is under his control but fulfillment of desire or ambition is dependent on fruition of pious or good *karmas*. Caught in the trap of insatiable cravings for pleasures man still keeps on floundering.

Passions are only four in number but they have been subdivided into four kinds each based on their potency of impairing right conduct. They are – *Anantānubandhī-krodha, Anantānubandhī-māna, Anantānubandhī-māyā, Anantānubandhī-lobha, Apratyākhyānāvaraṇa-krodha, Apratyākhyānāvaraṇa-māna, Apratyākhyānāvaraṇa-māyā, Apratyākhyānāvaraṇa-lobha,Pratyākhyānāvaraṇa-krodha, Pratyākhyānāvaraṇa-māna, Pratyākhyānāvaraṇa-māyā, Pratyākhyānāvaraṇa-lobha, Sañjvalana-krodha, Sañjvalana-māna, Sañjvalana-māyā, and Sañjvalana-lobha.*

Fruition of *Anantānubandhī-kaṣāya* blocks right perception. Fruition of *Apratyākhyānāvaraṇa-kaṣāya* obstructs a person from accepting layman's conduct of partial renunciation (*deśa virati cāritra*). Fruition of *Pratyākhyānāvaraṇa-kaṣāya* does not allow a person to get initiated as an ascetic. Fruition of *Sañjvalana-kaṣāya* causes faults in observing ascetic conduct due to which he cannot attain *yathākhyāta-cāritra* (conduct conforming to perfect purity).

Of the four types of passions (anger, conceit, deceit, and greed) at a time only one comes to fruition. These four have a mutual cause and effect relationship. Besides these four passions there are also nine *no-kaṣāyas* (subsidiary passions) Of these *hāsya* (laughter), *rati* (pleasure in sense activity), *arati* (displeasure in sense activity), *śoka* (gloom), *bhaya* (fear) and *jugupsā* (disgust) on fruition inspire attitudes according to their names. The three *vedas* namely *Strīveda*, *Puṁveda* and *Napuṁsaka veda* inspire lust and sexual cravings for male, female, or hermaphrodite respectively.

Thus fruition of deluding *karmas* produces false perception and passions in a being. These are the basic reasons for circulation in the cycles of rebirth. The short name for these passions is *rāga-dveṣa* or attachment and aversion. *Rāga* or attachment includes *māyā* (deceit), *lobha* (greed), *hāsya* (laughter), *rati* (pleasure in sense activity), and three *vedas* (lust). *Dveṣa* or aversion includes *krodha* (anger), *māna* (conceit), *arati* (displeasure in sense activity), *śoka* (gloom), *bhaya* (fear) and *jugupsā* (disgust). All these are inclusive in the single term *moha* (delusion).

ANTARĀYA KARMA

Antarāya karma hinders capacities to donate (*dāna*), to gain (labha), to enjoy once (*bhoga*) or repeatedly (*upabhoga*), and that of virility or potency (*vīrya*). On fruition of *antarāya karma* the desired does not happen; hindrances or hurdles arise. If he wants to give charity, he cannot do so. If he wants to acquire something, he cannot do so. If he wants to enjoy, he cannot do so. If he wants to enjoy again and again, he cannot do so. If he wants to express or use his capacities like knowledge, he cannot do so. He gets or does what he desires only to the extent that he has accomplished the destruction-cum-suppression of *antarāya karma*s. For example, due to fruition of some meritorious *karma* he has acquired wealth but if the *bhogāntarāya* (enjoyment hindering) and *upabhogāntarāya* (continued enjoyment hindering) *karma*s have come to fruition he is unable to enjoy that wealth. He has fallen sick and the doctor has restricted intake to pulse-soup. In such condition although he has all wealth and comfort but due to fruition of *antarāya karma*s he is unable to enjoy or use the available facilities. Similarly, he invests ample money in some business and works hard but instead of gaining profit he incurs losses. He stocks goods to make profit but some government policy causes a sudden fall in prices. Because of government controls or price-ceiling the goods cannot be sold at higher prices. As the funds are tied up the goods cannot be stocked indefinitely. He is forced to sell the goods at loss. This is the effect of fruition of *antarāya karma*.

VEDANĪYA KARMA

Fruition of *vedanīya karma*s produces the external sources of happiness and sorrow for a person. Good health, power, favourable wife and children, wealth, etc. are the sources of happiness. Hunger, thirst, ailments, pain, harm, unfavorable wife and children, enemy, poverty, etc. are the sources sorrow. All these are external sources or causes of joy and misery. These external sources are found due to fruition of *vedanīya karma*s but sufferance or feeling of pleasure and pain is caused by the fruition of *mohanīya karma*. When sources of *sātā-vedanīya* (pleasure causing) are available and there is fruition of *mohanīya karma* the being considers the activity to be happiness. On the contrary when sources of *asātā-vedanīya* (pain causing) are

available and there is fruition of *mohanīya karma* the being considers the activity to be sorrow.

External things or sources, in fact, do not give joy or misery; the being derives joy or misery out of them. The availability of sources of pleasure and pain, these sources having pain and pleasure, and deriving pleasure and pain out of them are three different things. Woolen cloth is pleasant in winters and to the same person it becomes uncomfortable in summers. Even in summers if the man suffers from malaria the same woolen cloth becomes pleasant. A thing pleasant to one person may be unpleasant to another person. Considerations of joy and misery vary according to circumstances, inclinations, and attitudes of a person. It varies from person to person due to fruition of *mohanīya karma*s. However, the external causes are availed due to fruition of *vedanīya karma*s.

There is no joy or misery in external things but they certainly are motive causes. Wealth is believed to be a source of happiness but the very same wealth also becomes a cause of misery. Knowing about wealth thieves and bandits torment. Wealth invites tax raids. Wealth causes rifts between father and son, brothers, and relatives and they end up in fights, legal or otherwise. Wealth is also the cause of murders and wars. This indicates that there is neither joy nor misery in wealth but it causes joy and misery both. Hatred, controversy, struggle, war, killing all these are inspired by passions of one or more persons. Wealth does not evokes these, it just triggers passions. Thus wealth is a mere subsidiary cause. This world is filled with infinite instruments of joy and misery but they are available only on fruition of *sātā vedanīya* and *asātā vedanīya karma*s.

ĀYU KARMA

Fruition of *āyu karma* fixes the life span of the bodies in various realms, namely those of humans, animals or subhumans, gods, and hell-beings. This means that as long as *āyu karma* is in state of fruition the soul to body relationship is not terminated in spite of disease or accident. And when the *āyu karma* comes to an end this relationship is terminated in spite of all possible efforts to postpone.

In this world birth, death, and life are caused by *āyu karma*. When a new *āyu karma* comes to fruition and soul forms a new body it is called birth. To have that body in that realm for the duration of that *āyu karma* is called life. And, when at the end of that duration the soul leaves the body it is called death. The motive cause of birth, life and death is *āyu karma*. In other words the cause of creation, sustenance, and destruction of life is *āyu karma* only.

NĀMA KARMA

Fruition of *Nāma karma* determines the realm such as human, genus such as one-sensed, sense organs, body and its organs, breathing, voice, temperature, mobility (underground, on ground and in sky), fame notoriety, and all other external attributes. This *karma* also determines *Tīrthaṅkara*hood. The overall physical structure of the body is also determined by this *karma*.

GOTRA KARMA

Fruition of *Gotra karma* causes a soul to be born in low or high caste families. High caste means civilized or noble and low caste means uncivilized or ignoble. The family where good and pious conduct and thoughts prevail is called civilized family and that where bad and evil conduct and thoughts, such as violence, and other sinful activities prevail is called uncivilized family.

TRANSFORMATION OF *KARMAS*

Due to yoga (association) and passions karmic particles get into unitary bonding with space-points in soul and they are transformed into various kinds of *karma*s. The attitudes of a being are strange. Due to these attitudes many a time there is a transformation in the state of *karmas*. One kind of *karma* changes into another kind. This is called transition of *karmas*. This transition does not apply to the basic categories of *karma*s and only to the subsidiary categories. This means that under the influence of the attitude of the being, one sub-category of a basic category transforms into another sub-category of the same basic category. This makes the potency of the first sub-category yield intense or mild fruits according to the sub-category into which it has transformed. For example, when *Matijñānāvaraṇa* transforms into

Śrutajñānāvaraṇa or other related sub-categories its potency also veils *Śrutajñāna*, as is the nature of *Śrutajñānāvaraṇa*. However, there are some such sub-categories that do not undergo such mutual transition. An example is *Darśanamohanīya* and *Cāritramohanīya*. *Darśanamohanīya* does not transform into *Cāritramohanīya* and vice versa. It is true for sub-categories of *āyu karma* as well.

In the same way the duration and potency of some karmic categories bonded with soul may be of a higher degree in the beginning. But under the influence of attitudes this degree gets reduced and the duration and potency of some other karmic categories bonded with soul may be of a lower degree in the beginning but under the influence of attitudes this degree gets increased. As a consequence the maximum duration is reduced to minimum and vice versa. In the same way higher potency is reduced to lower potency and vice versa.

What happened to King Śreṇika is a good example of this. Once, enraged with a feeling of vengeance and with infuriated attitude he threw a dead snake on the neck of a detached ascetic sitting in meditation. At that moment his attitude was under the influence of intense passions. Coincidentally he acquired the bondage of *āyu karma* just at that instant and it was a life span of the seventh hell. When the king returned to his palace and related his misdeed to the queen she was deeply hurt. She uttered, "Oh what a grave sin you have committed! Such terrible affliction on a detached ascetic!" She could not remain there even for a moment and took her husband to the place where ascetic Yaśobhadra, sitting in meditation, was enjoying spiritual bliss. The royal couple saw that the ascetic is lost in his meditation and the dead snake was still lying on his neck. Swarms of ants are sticking to the snake and moving around on the body of the ascetic. They were also biting the ascetic. Queen Celanā removed the snake with a stick and carefully removed the ants from the body of the ascetic with the end of her *sāḍi*. The king observed all this with unblinking eyes. He was so impressed with the patience, detachment, and austerities of the ascetic that he was filled with pain of remorse for his misdeed. After some time the ascetic concluded his meditation and opened his eyes. The queen bowed at his feet. The king also paid his homage with mixed feelings of shame and remorse. The ascetic blessed them with equanimity -- "May your indulgence in religion enhance!" This equanimous view for a devotee and a foe shook the king to his core.

The intensity of his remorse forced him to fall at the feet of the ascetic. With tears in his eyes he sought forgiveness of the ascetic for his misdeed again and again. The ascetic gave his sermon. The attitude of the king became so sublime that he at once attained right perception and gained the bondage of *Tīrthaṅkara-karma*. The nature and duration of *āyu karma* were transformed from life span of thirty-three *sāgaropama* (a superlative unit of conceptual time) in seventh hell into that of eighty-four thousand years in the first hell.

This way the bonded *karmas* can be transformed, enhanced or depleted.

In *Gītā* Vyasadeva says – you have control over your actions bot not over consequences or fruits. Fruits are control by God. All the theists uniformly believe this. On the other hand the theists also say that it is through God's will that a being indulges in activity. To this they add that God bestows fruits according to the deeds of a being. This means that the right of a being is limited to working and the right of God is limited to bestowing fruits according to deeds. As a being is not free to enjoy fruits at his own will so is God in directing actions of a being. A being is free to act but God is not free to bestow fruits. According to this theory of theists a being can never get liberated. The reason is that when a being indulges in pious deeds including worship, public welfare, charity, and amnesty, God will consider his deeds and accordingly bestow pious fruits. These fruits include a good realm and means of mundane joy and comfort. In pious deeds there are traces of feeling of attachment, therefore, these cannot lead to liberation. And God him-self cannot bestow liberation because it is not something that can be given or taken. In the same way when a being indulges in bad or evil deeds including violence, telling lies, stealing, corruption, and covetousness, God will send him to bad realm where he suffers all sorts of torments. No one accepts that evil deeds may lead to salvation because suffering triggers aversion. Liberation is not attained through attachment and aversion but through detachment. Devotion for God is essentially due to attachment for God; thus detachment does not come through devotion for God. In fact, devotion is nothing but a feeling of attachment for God.

This doctrine of *Gītā* that you have control over your action and not its fruits, in fact, means that while indulging in action you must not

desire for fruits. You should act without any desire for fruits (*niśkāma karma*). Action with a desire for fruits is called *sakāma karma*. This reduces the potency of piety of your action. If your action is without a desire for benefits you will get greater benefits.

No other philosophy but Jainism has clearly defined what *karma* is. Jainism has given scientific and logical explanation of *karma*, bondage of *karma*, and its fruits. The Jain doctrine says that a being is free to act and also free to suffer consequences or fruits. What other philosophies call *karma*, Jains call it yoga or activity of mind-speech-body. For Jains *karma*s are the ultimate particles that are bonded with space points of soul due to force of passions while the said activity goes on. *Karma*s are material and non-living and soul is conscious and living. Soul is endowed with infinite dormant energy. As long as he is not aware of that energy he remains unrighteous.

In this situation whatever he does (conduct) is false. He considers the power of *karma*s to be invincible and is forced to suffer the consequences of *karma*s mutely. He helplessly indulges in actions according to the karmic bondage he has accumulated. Thus an unrighteous person is free neither in his actions nor in suffering the consequences.

A *samyagdṛṣṭi* or righteous person through his capacity to discern (*bheda-vijñāna*) knows self as the self and other as 'the other'. He does not have attachment for 'the other'. When the *karma*s that exist as bondage come to fruition and bestow fruits he experiences neither joy nor gloom. With the help of his power of knowledge and detachment he precipitates *karma*s and enforces premature shedding (*udiraṇā*). As he feels neither joy nor sorrow in the fruits of *karma*s he does not attract bondage of new *karma*s. Thus one day he sheds all *karma*s. Thus a righteous person is free to suffer the fruits of *karma* and therefore, he is able to gain liberation from *karma*s.

DOCTRINE OF *KARMA* AND FATE

The beauty of the Jain doctrine of *karma* is that its ultimate goal is the freedom or liberation of soul. One who gains the knowledge of the true form of soul and indulges in all activities keeping only that in view, one day gets liberated from the bondage of *karma*s. One, who

does not gain knowledge of the true form of the soul and accepting the subservience of material *karma*s derives joy and misery, has attachment and aversion for the consequences of *karma*s enters into bondage of new *karma*s. The sequence of mental *karma* to physical *karma* and vise versa continues ad infinitum. The Jain doctrine of *karma* is the doctrine of liberation of soul. It is a doctrine of endeavour. It is a not a doctrine of fatalism but that of human effort. One who evokes desire for endeavour (spiritual) can change his fate (fruits of *karma*). In fact, the consequences of *karma* are called fate and endeavour is the effort to change it. There is a wide spread misconception about the definitions of fate and endeavour. For example, a person suffers losses or gets less profit in business. He gets disturbed and works harder to gain more profits. He thinks that he is making a lot of effort. But this is not what we call endeavour in spiritual terms.

Profit or loss in business is consequences of *karma*s accumulated in the past. It gives joy or dejection. The consequences of *karma* are called fate. The resulting joy or dejection is because of faulty endeavour is cause of new bondage of *karma*s. It could be called right effort had he not felt joy or dejection. To win over joy and dejection and have equanimity is called right effort. Those who make extra efforts in business to get more profit are not doing right effort because their aim is wealth. Wealth comes by good fortune (fruition of accumulated merit-*karma*s), not by effort. To make spiritual efforts to know soul is right endeavour. To alter the *karma* due to which one gets or looses wealth is right endeavour. To work towards liberation of soul is right endeavour. To try to change fate or consequences of *karma*s is right endeavour. To win over perversions is right endeavour.

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Sixth Chapter

JAINISM – FROM REALM OF ENJOYMENT TO *BHAGAVĀNA* MAHĀVĪRA

THE CYCLE OF TIME

The nature is ever changing. These changes are evidences of the dynamism of this creation. It is never destroyed nor is it ever created. It is a continuous process of partial destruction and partial creation. In this cyclic process of destruction and creation the nature keeps its fundamental elements intact.

The wheel of time also continues to move thus. In this wheel of transformations no one can say where is the end and where is the beginning. In an ever-revolving cycle there is no scope for a beginning and an end. Time is indivisible. But for the sake of convenience we divide it into various fractions.

In Jain tradition, for the sake of convenience time-cycle has been divided into two parts. They are – *Avasarpiṇī kāla* or regressive half-cycle of time and *Utsarpiṇī kāla* or progressive half-cycle of time. Each one of these has been further divided into six parts – *sukhamā sukhamā*, *sukhamā*, *sukhamā dukhamā*, *dukhamā sukhamā*, *dukhamā*, *dukhamā dukhamā*. These are the twelve divisions of cycle of time. One complete cycle of these twelve parts is called a *Kalpa*. During one half of the *kalpa* the conditions in nature are always progressive or improving. During this period life span, size, attitude, health, beauty of man continue to improve. This is called the *Utsarpiṇī kāla* or progressive half-cycle of time. The period during which life span, size, intelligence and all other attributes undergo a continuous decline is called *Avasarpiṇī kāla* or regressive half-cycle of time. We live in the

dukhamā or the fifth part of an *Avasarpiṇī kāla* or regressive half-cycle of time.

We can understand these divisions of cycle of time easily with the help of a wall clock. The minute hand of the clock moves down from 12 to 6 and up from 6 to 12. In the same way there is a continued regressions in the quality of life and conditions conducive to life during the regressive half-cycle of time. There is a continued improvement in the same during the progressive half-cycle of time.

For the sake of convenience we call the beginning of this cycle as the beginning of the universe (creation) and the man of that period as the early-man. Truly speaking there is no beginning of either the creation or some early-man.

THE EARLY CULTURE OF MAN

In the beginning of the time-cycle man was primitive. He was ignorant of various branches of knowledge and science. Even social consciousness was absent during that period. Therefore, sibling marriage was prevalent. This was called the age of twins. These people depended on trees for their livelihood. Trees provided all they needed. These trees were called *kalpa-vṛkśa* (wish-fulfilling trees). Their mundane needs were of ten kinds. Therefore, the *kalpa-vṛkśa*s were also of ten types. Their names are – 1. *Panāṅga* (liquid food), 2. *Tūryāṅga* (trumpet), 3. *Bhuṣāṅanga* (ornaments), 4. *Vastrāṅga* (clothes). 5. *Bhojanāṅga* (food), 6. *Aālyāṅga* (buildings), 7. *Dīpāṅga* (light), 8. *Bhajāṅga* (utensils), 9. *Matāṅga* (garlands), and 10. *Tejāṅga* (enlightment). These wishfulfilling trees gave provisions according to their names.

This culture of man may be called the forest-culture. This is also called *bhoga-yuga* or era of enjoyment because no human effort was required for livelihood. Man of that era collected all he required from trees. He fully enjoyed them. In modern terminology we may call it *Pūrva Paṣāṇa Yuga* or Old Stone Age or Paleolithic period. During that period, systems like villages, cities, housing, society, state had yet to be evolved. The people of that period had no problems to inspire endeavour. Therefore, there were no wars also. Humans and animals lived together. There was an absence of mutual fear. It was the period

of infancy of the mental development of humans. Therefore, man was devoid of craving for sin as also of the sagacity of religion. He was untouched by merit and demerit both, thus unblemished. His was the life of contentment, purity, and peace. His needs were limited and means unlimited. This state continued during the three eras called *Sukhamā Sukhamā*, *Sukhamā*, and *Sukhamā Dukhamā*. This was the dawn of human development.

PROGRESS OF HUMAN CIVILIZATION

The nature was undergoing fast changes. Even animals sometimes gave vent to anger towards man. The resulting fear forced man to abandon his isolation and start living in groups, as tribes. To make protective abodes cutting of trees began. Although this provided safety from animals but created shortage of trees, the sources of all provisions. The change gradually led to skirmishes between tribes once in a while.

During this period signs of mental development of humans also appeared. Seeing the sun and the moon a curiosity arose in his mind. The stars filled him with perplexity. Sometimes animals started attacking humans. The only tools he had to fight these animals were his hands and feet. He found them inadequate in face of sharp fangs and claws. Thus he was confronted with the problem of self-protection.

FOURTEEN *KULAKARAS*

Necessity is the mother of invention. The inventors in the idiom of that age were called *Manu* or *Kulakara* (those who invented the clan system). Of these great scientists of that age, fourteen *Kulakaras* became very famous. For protection from animals they taught making and using sticks from trees including bamboo trees, pointed tools by dressing stones or using naturally sharp stones. In that age wood and stone weapons had the same importance that atomic bombs have to day.

This progress brought some relief to humans from the troubles caused by animals. But now mutual struggles between humans increased. With the depletion of trees a feeling of right of possession emerged in the humans. At this point the *Kulakara*, the leader of the

human population, demarcated specific areas for various groups. This meant that the right of possession of trees (*kalpavṛkśas*) in a particular area was allotted to a particular tribe. A system of punishment on transgression was also formulated. It was a simple but effective system for the simple people of that period. On the first instance of transgression of the rule just calling '*Hā!*' punished the guilty. The second time he was called '*Mā!*' and the third time '*Dhik!*' The first sound meant recognition of guilt (you have committed a mistake), second was a warning (don't do it any more) and the third the censure (shame on you). The third one was taken to be the harshest punishment of that period.

When even this arrangement could not stop disputes the trees allotted to each person were marked. For fear of animals man was afraid of going deeper into the jungle. This inspired the *Kulakaras* to teach his people to trap elephants, domesticate and ride them. For crossing the rivers during the monsoon season boats were invented. Naming of children was taught and means of entertainment were evolved. This way these *Kulakara*s solved the problems and answered the curiosity of the man of that age. They taught the tribal people to organize into a society and live at one place.

These *Kulakaras* were born in just one family lineage. Their names are –

1) Pratiśruti, 2) Sanmati, 3) Kśemaṅkara, 4) Kśemandhara, 5) Sīmaṅkara, 6) Sīmandhara, 7) Vipulavāhana, 8) Cakśuṣmāna, 9) Yaśasvī, 10) Abhicandra, 11) Candrābha, 12) Marudeva, 13) Prasenjita, and 14) Nābhirāya.

During the age of the last *Kulakara* Nābhirāya the nature underwent unprecedented changes. *Kalpavṛkśa*s were on the verge of extinction. The onset of rains from the sky caused growing of a variety of plants, fruit bearing trees, grain bearing plants, sugar cane, etc. Soon there was an abundance of fruit bearing and other vegetation. People were facing food problem. There were standing crops but they did not know how to use. A group of people approached Nābhirāya and asked for means of survival. He assured them and asked not to worry. Instead of *kalpavṛkśa*s now the fruit and grain bearing trees and plants will provide them with the means to survive. And he taught them how to

use. Putting a lump of clay on the broad temples of an elephant he taught them how to mould and fire pots.

At this juncture when the period of enjoyment was at its end and the period of action or effort was at its beginning, Nābhirāya began a new era by providing a new system to the human society on this planet. Therefore, he is also called an epoch-maker. It is, indeed, true that he laid the foundation of human civilization by making earthen pots and showing the use of grains for subsistence.

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BHAGAVĀNA ṚṢABHADEVA

BIRTH

On Indra's (king of gods) command gods created the city of Ayodhya. First of all five Jain temples were constructed, one in each cardinal direction and one in the center of the city. After this a grand palace for Nābhirāya was made and then houses with all facilities for the public. Once the city was built they brought Nābhirāya and queen Marudevi into Ayodhya with due honour and courtesy. With the royal couple came many other people who were allotted houses. Besides this, many more people were brought from jungles and rehabilitated in the city. Thus Ayodhya became the first center of civilized society. This was the beginning of human civilization.

One night Marudevi was sleeping in her soft bed in her bedroom. During the last quarter of the night she saw sixteen dreams. The dreams were symbolic. They augured that a *Tīrthaṅkara* has descended in her womb. In due course he will destroy all *karmas*, become *Bhagavāna* and bless the world with beatitude. The pious date on which the being that was to be the first *Tīrthaṅkara* descended into the womb of his mother was Āṣāḍha Kṛṣṇā second (the second day of the dark fortnight of the month of Āṣāḍha).

The fetus continued to develop in the womb normally. The mother too had no discomfort due to pregnancy. A soul becomes a *Tīrthaṅkara* due to extremely meritorious *karmas* (*puṇya*). Even the

good fortune of being parents of a *Tīrthaṅkara* is earned through highly meritorious *karmas*. Thus there is no reason for any discomfort to the mother. After nine months a son was born on Caitra Kṛṣṇā ninth in the morning. All the realms were filled with bliss. Humans and gods organized a variety of celebrations in Ayodhya. As mother Marudevi had seen a bull (Vṛṣabha) in her dreams the child was named Vṛṣabhadeva (Ṛṣabhadeva). Later, bull even became his symbol. A sign of bull is the identification of the image of Ṛṣabhadeva.

When he was of marriageable age his parents married him to Yaśaṣvatī, the daughter of Kaccha and Sunandā, the daughter of Sukaccha. Yaśaṣvatī gave birth to twins Bharata and Brāhmī. In due course she gave birth to more male twins forty-nine times, making it to be ninety-eight sons. Sunandā gave birth only to a son Bāhubalī and a daughter Sundarī. Thus Ṛṣabhadeva had a total of one hundred sons and two daughters.

INVENTION OF ARITHMETIC AND SCRIPT

One day Ṛṣabhadeva was sitting on his throne when his two daughters came. Brāhmī sat on his left lap and Sundarī on the right. *Bhagavāna* said to them, "If education is added to your beauty, age, and virtues you will attain glory in life." With these words he uttered '*Siddham namaḥ*' (obeisance to the Siddhas), held Brāhmī's hand and made her write alphabet from left to right on a golden plate. This skill was called writing or knowledge of script. After that he held Sundarīs hand and made her write numbers from right to left. This was called skill of numbers or arithmetic.

ThusṚṣabhadeva was the first inventor of script and arithmetic of this cycle of time. The script that Brāhmī learned and made popular was named Brāhmī after her name. Even today the Brāhmī script is accepted as the oldest script in the world. The similarities found in almost all the scripts of Asia are because of the fact that they all have their origin in Brāhmī.

TEACHING OF VARIOUS ARTS

Ṛṣabhadeva imparted knowledge of various arts to his sons. He taught economics and dance to Bharata, his eldest son. Vṛṣabhasena

was endowed with *Gandharvavidyā* (music) and Anantavijaya with arts of painting and architecture. Bāhubalī learned diverse subjects including sexology, augury, medicine, archery, horse breeding and equestrian skills, elephant breeding and riding, and gemology. To other sons he taught the remaining of the seventy two subjects or arts and skills.

Imparting education of various arts and skills Ṛṣabhadeva prepared teachers and social workers, who went around and spread the skills among the masses. It was not easy to bring about such fundamental change in the lifestyle of masses. How much labour, effort and time Ṛṣabhadeva had to put in to bring about a complete transformation in the social structure of the age of enjoyment and establish the new system of the age of endeavour is beyond our imagination today.

FROM FOREST CULTURE TO AGRARIAN CULTURE

Now the age of enjoyment was over. *Kalpavṛkśas* were almost extinct. Eating raw grains lead to various diseases. Satisfying hunger became a tough task. People assembled and went to Nābhirāya in a deputation and requested him to provide solution to the problem of food. He said – "Please go to prince Ṛṣabhadeva, only he will give a suitable solution." The people went to Ṛṣabhadeva and put their problem before him. Ṛṣabhadeva said– "Now the age of enjoyment is over and the age of endeavour is beginning. Till now you got all your provisions from trees but now you will have to work in order to sustain life. Only then you will be able to satisfy your hunger." The first thing he taught them was to extract juice from naturally grown sugar cane. As sugar cane was locally called *ikśu* he got the epithet Ikśvāku and his clan later became known as Ikśvāku clan. This was the most ancient clan, in fact, the first clan in the world.

People did not know any work. Therefore, Ṛṣabhadeva him-self taught them six professions. They are – *Asi* or making and using weapons; *Masi* or reading and writing; *Kṛiṣī* or agriculture including farming and gardening; *Vidyā* or arts including dance and music; *Vāṇijya* or business including sale and purchase of goods; and *Śilpa* or crafts including architecture, spinning, weaving, etc. He also taught them grinding of grains, kneading flour, cooking food, and other such essentials. For this act of public service people respectfully called him

Prajāpati (the benefactor of people). He was, in fact, the creator of the age of endeavour.

FROM TRIBAL TO URBAN CIVILISATION

In the age of twins people lived in isolation or very small groups in forests. They got all their provisions including food, dress, and embellishments from trees. This was followed by a period when the forests dwindled fast. Wherever there were clusters of trees people collected and formed larger groups. Due to the limited availability of trees, when system of allotment of trees evolved men and women made their hutment. This was the primitive form of tribal culture.

Bhagavāna thought about this and established progressively larger establishments like – village, city, trade-center, borough, harbour, hamlet, and entertainment center. He organized cities, villages, and other areas by creating fifty-two districts. On *Bhagavāna's* command people, scattered in forests, migrated to these villages and cities. Leaving the trees, man stepped into a house for the first time in human history. This was the period when the forest culture was coming to an end and the urban culture was in its inception. This was the creation of the work-oriented world by the first *Tīrthaṅkara* Ṛṣabhadeva. The date was Āṣāḍha Kṛṣṇā first. Since then, out of indebtedness, people started calling *Bhagavāna* Ṛṣabhadeva as Brahmā, Prajāpati, Vidhātā (epithets meaning creator). But, in fact, he did not create the world; he only created civilization.

SOCIAL SYSTEM

In the age of enjoyment it was a normal pattern that women gave birth to twins, one male and the other female. On growing up these twins became husband and wife. Till then the system of marriage was neither needed nor did it evolve. This system started with the marriage of Ṛṣabhadeva with Yaśaṣvatī and Sunandā. In order to establish social system he popularized the institution of marriage. This prevented licentiousness, corruption and disputes as also cross breading.

He established the system of three castes – *kśatriya*, *vaiśya*, and *śūdra*. Later Bharata *Cakravartī* turned it into four-caste system by establishing the Brahmin caste. People were allotted work according to

their abilities and put into the corresponding castes. The goal of caste system was to provide means of livelihood and ample opportunities of progress to every individual and to fulfill all needs of the society. In order to maintain the smooth functioning and stability of the social structure it was essential for everyone to discharge his duties as a member of his caste. In this system duty was given precedence over right.

SYSTEM OF GOVERNANCE AND LAW

In the age of enjoyment the human needs were limited and sources (*kalpavṛkśas*) of provisions were in abundance. Therefore, criminal tendency was absent. When the age of work began the sources became scarce and intelligence and diligence were needed to procure from or create sources. Every one was not equipped with same resourcefulness. Therefore, criminal tendency in men became a natural consequence. The system of punishment evolved and effectively used by *Kulakaras*, in the form of three expletives *Hā! Mā!* and *Dhik*!, became ineffective in the age of work.

However, minor, incidents of crime still disturbed the masses. One day they all came to Ṛṣabhadeva and presented their problems. Ṛṣabhadeva said– "Crimes can be contained only by punishment and king alone has the right to punish."

The citizens returned. They deliberated and after consulting Nābhirāya they unanimously decided to make Ṛṣabhadeva their king. They went back to Ṛṣabhadeva and informing him about their decision requested him to accept the post of king. Ṛṣabhadeva gave his consent. On an auspicious day and moment the coronation of Ṛṣabhadeva was conducted with great fan fare.

As soon as Ṛṣabhadeva took the reigns of the kingdom in his hands he prepared a book of codes for kings. It went like this – "As a cow is milked without causing any pain and in return all protection and comfort is provided to it, so should a king realize taxes from people without tormenting them and he should use this revenue for their protection and welfare..."

After this he appointed four *kśatriya*s; Hari, Akampana, Kaśyapa and Somaprabha; as *Mahāmāṇḍalika* kings (something akin to regional governor). Under these were appointed four thousand kings. Kaccha, Mahākaccha, and many others were appointed Adhirāja (governors over a few kings).

ESTABLISHING CLANS

The four *kśatriya*s who were appointed *Mahāmāṇḍalika* kings were among the very prominent persons of their period. Somaprabha (Bāhubalī's son) was *Bhagavāna* Ṛṣabhadeva's grandson. The other three were his sons. *Bhagavāna* started four clans in name of these four. The lineage of Hari was named Harivaṁśa; Akampana's as *Nāthavaṁśa*, Kaśyapa's as *Ugravaṁśa*, and Somaprabha's as *Somavaṁśa* and *Kuruvaṁśa*. Later the descendents of Bharata's eldest son Arkakīrti formed another clan named *Sūryavaṁśa*. All the prominent Puranic personages belonged to these five clans only.

BHAGAVĀNA'S RENUNCIATION

One day *Bhagavāna* was sitting on his throne in the assembly. A divine damsel named Nīlāñjanā was performing a dance. It was an angelic performance. The postures, expressions, rhythm, and perfection of the divine dance of that faultless beauty were unprecedented. The dance created a bliss-impregnated supernatural atmosphere. The audience was in a rapturous state. Suddenly the life span of the dancer came to an end and she vanished. However, on Indra's gesture, another equally beautiful goddess started the same dance without even a break in the sequence. The audience remained unaware of the change.

But this change could not be concealed form *Bhagavāna* who was endowed with paranormal knowledge. The ephemeral nature of life agitated him. The transient nature of mundane pleasures evoked a feeling of detachment in him. He decided that it was time to renounce household and kingdom and pursue the spiritual path. Accordingly he crowned his eldest son Bharata and gave him the kingdom of Ayodhya. He made Bāhubalī the heir apparent and gave him the kingdom of Podanapura. The remaining ninety-eight sons were also given different independent kingdoms.

Distributing his state among his sons *Bhagavāna* became free of all burdens. He had attended to all the problems of the masses and provided an effective system. Now he had to renounce the world and proceed for spiritual uplift. He sought permission from his parents, Marudevi and Nābhirāya, and all family members and proceeded for formal renunciation. *Bhagavāna* was not only the beloved of the masses, for them he was also the object of devotion, the source of life, the creator of their world, and the sustainer lord of their social structure. Therefore, to witness the auspicious occasion of his initiation a continuous stream of countless humans was following his steps. Also with him were his parents who could not contain their desire to witness this religious ceremony related to the son who was revered by the three worlds. Bharata and other sons as also other kings accompanied with various things needed for worship ritual. Abandoning their regalia, Yaśaṣvatī, Sunandā, and other royal ladies also accompanied in plane garb.

Thus *Bhagavāna* arrived at the Purimatāla garden. Sitting on a rock he abandoned inner and outer possessions. Throwing away his dress and ornaments, he sat in lotus posture, uttered "*Namaḥ Siddhebhyaḥ*", pulled out his hair, and commenced his meditation. Overwhelmed with devotion and in order to follow the path taken by *Bhagavāna* four thousand kings also became unclad and sat down in meditation emulating *Bhagavāna*.

DIVERSION OF SOME PEOPLE TO EASY LIFE

Bhagavāna Ṛṣabhadeva fasted for six months and indulged in vigorous austerities. His hair grew long. The four thousand kings who became unclad ascetics emulating *Bhagavāna* were ignorant about religion. They could not endure that life filled with vigorous austerities, neither could they retrace their steps to become householders for fear of retribution from emperor Bharata. Therefore, they remained in the forest using leaves and bark for dress and fruit and roots for food. They also had long hair. In due course many of them became founders of various religions. Prominent among them was Ṛṣabhadeva's grandson Marīci.

BREAKING THE FAST

After this six month fast *Bhagavāna* set out to get food. At that time no one knew about the procedure of offering suitable food to ascetics. Out of devotion people offered a variety of things to *Bhagavāna* but he would just step ahead without even looking at these gifts. Six months passed and he could not get any food. One day he arrived outside Hastinapur. The younger brother of King Somaprabha of Hastinapur was named *Śreyāṁsa*. As soon as he saw *Bhagavāna* he recalled an incident from his earlier birth when he had offered alms to some ascetic. As soon as he knew of the procedure, he did formal worship of *Bhagavāna* and with all devotion offered him sugar-cane juice, the only food available in palace at that time. After drinking the juice *Bhagavāna* returned to the forest. Gods and human beings praised prince *Śreyāṁsa* heartily. Being the first person to offer food to *Bhagavāna* prince *Śreyāṁsa* was honoured with the title *Dāna Tīrtha Pravartaka* (Founder of the tradition of alms giving). The date on which the first ascetic was given his first alms became famous as *Akśaya Tritīya*.

ATTAINING OMNISCIENCE

Bhagavāna went to mount Kailash and did spiritual practices for a long time. After that he came to the Purimtāla garden and under the same tree where he got initiated. He sat there in meditation. Through his austerities he destroyed all the four vitiating *karma*s and attained *kevala-jñāna* (omniscience). He became all knowing, all-seeing *Arhanta Paramātmā* (the supreme-soul). His soul acquired infinite knowledge, infinite perception, infinite bliss, and infinite potency. Before this moment he was not *Bhagavāna* (God, possessor of all glory). People called him *Bhagavāna* only because he was to become that. The date on which he got *kevala-jñāna* was Fālguna Kṛṣṇā eleventh.

After he got omniscience humans, gods, and animals came there for his worship. Out of devotion that place was called Prayaga and the Banyan tree was named *Akśaya Vaṭa*. Since then the two became pious pilgrimage centers.

FOUNDING THE RELIGIOUS ORDER

When *Bhagavāna* attained omniscience he initiated many men and women as ascetics. The most prominent among those who got initiated was Vṛṣabhasena who was the king of Purimatāla and younger brother of Emperor Bharata. He became the chief *Gaṇadhara* (principle disciple) of *Bhagavāna*. Among the ascetic disciples of *Bhagavāna* there were eighty-four *Gaṇadhara*s, each of whom was a leader of one group of ascetics.

A divine pavilion was created for *Bhagavāna*'s discourse. It is called *Samavasaraṇa*. Sitting in that *Samavasaraṇa Bhagavāna* gave his first sermon to the world in his divine voice. This was the first discourse of the *dharma* (religion) of beatitude of soul that people of the age of work listened for the first time. This was the founding of the religious order by *Bhagavāna*. The date was *Fālguna śukla* eleventh.

Bhagavāna pronounced that –

Dharma is the best among propitious things. The attributes of *dharma* are *ahiṁsā*, discipline and austerities (*tapa*). Even gods (and emperors, kings, etc.) salute him who is ever absorbed in *dharma*.[1]

This was the first message of religion. Thus like *karma* the first propagator of religion was also *Bhagavāna* Ṛṣabhadeva.

After this, *Bhagavāna* travelled all over the country and spread the soothing and beneficent message of religion. He defined the fundamental of the world, described the form of soul and revealed the path of eternal beatitude of soul.

ṚṢABHADEVA IN NON-JAIN LITERATURE

In the age of human endeavour Ṛṣabhadeva was the first founder of the work-culture and religion. His greatness and universal influence gave rise to numerous faiths and religions around the inspiring story of his life. Out of reverence people saw him in many forms. And each of these forms turned into an independent personality in the minds of people. This is the secret of his having numerous popular names.

In the Jain literature *Bhagavāna* Ṛṣabhadeva is accepted as the first *Tīrthaṅkara* of this half cycle of time. The religion he re-established was called Arhat *Dharma* or Jain *Dharma*. Jains called him Ṛṣabhadeva, Ādinātha, Jina, *Arhanta*, *Tīrthaṅkara*, etc. The pre-Aryan Indians called him Śiva, Rūdra, Hiraṇyagarbha, and Brahmā. The Vedic Aryas worshiped him as Agni, Vrātya, Sūrya, Mitra, etc. In the Puranic period he was accepted as the eighth incarnation of Viṣṇu. He became Ahuramzda of the Zoroastrians, and God of the Christians. The ancient Egyptians called him Ausarit. In Arabian language he became Allaha and Adam and in Persian he was called Khuda.

The appearance, signs or emblems, and life-incidents of Śiva and Ṛṣabhadeva are very similar. As such it would not be surprising if they are found to be one person. Brahmā and Ṛṣabhadeva also appear to be the same individual. Starting six months before Ṛṣabhadeva descended into the womb (garbha) of his mother and till his birth, on Indra's command, Kuber, the god of wealth, showered gold (*hiraṇya*) in the courtyard of Nābhirāya. Therefore, Ṛṣabhadeva was called Hiraṇyagarbha. As he had propagated six professions and other social systems he was called Prajāpati. When he gave his sermon in the *Samavasaraṇa* he appeared facing all the four direction, so he was called Caturmukha (four-faced one). Brahmā was also called Hiraṇyagarbha, Prajāpati, and Caturmukha. Ṛṣabhadeva's daughter was Brāhmī and Brahmā's daughter was Saraswati; both have the same meaning. Marīci wasṚṣabhadeva's grandson and in case of Brahmā Marīci was the name of his son.Ṛṣabhadeva was Nābhirāya's son; Brahmā is also called Nābhija (born of nābhi). All these similarities cannot be without some reason or mere coincidences. It appears that these are descriptions of the same person and not two different individuals.

In *Śrīmad Bhāgavata* he is said to be the eighth of the twenty-four incarnations of Viṣṇu. Detailed description of Ṛṣabhadeva is found in the 1st, 2nd, 5th, 11th,and 12th sections. It is mentioned there that in order to reveal the religion of unclad mendicants and transcendent ascetics, he appeared in sublime and tangible divine form from the womb of queen Marudevi.[2] In this *Purāṇa*, it is mentioned at many places that Ṛṣabhadeva preached a sublime religion that lead to liberation. He preached the Arhat sect. In the same way details about

Ṛṣabhadeva can be found in *Viṣṇu Purāṇa*[3], *Padmapurāṇa*, *Devī-Bhāgavat*[4], *Matsya Purāṇa*[5], and almost all other *Purāṇas*.

In Buddhist literature Ṛṣabhadeva is introduced in these words – "Son of Prajāpati was Nābhi. His son was Ṛṣabha who was very determined and successful. His *yakśa* (a species of lower gods) was Maṇidhara. He became Siddha (liberated) on Himavāna Mountain. The name of his son was Bharata."[6]

The fact is that Ṛṣabhadeva has been an omnipresent personage. If efforts are made in the direction of establishing a fundamental harmony of all religions, I am confident that personality of Ṛṣabhadeva will prove to be of immense help. Points of unity within the diversity of religions can be explored through *Bhagavāna* Ṛṣabhadeva.

THE *NIRVĀṆA* OF *BHAGAVĀNA*

Bhagavāna spent a long time edifying people on the path of liberation and in the end came to the Aṣṭāpada Mountain (Mount Kailash). On Māgha Kṛṣṇā fourteenth he destroyed the remaining non-vitiating *karma*s and attained nirvana. He became Siddha *Paramātmā*. He reached the unveiled state of pure soul. He became eternally liberated from the cycles of reincarnation. Being the place where he attained nirvana Mount Kailash became *Siddha Kśetra* (area of the accomplished) and *Tīrtha kśetra* (pilgrimage).

THE BATTLE OF BHARATA AND BĀHUBALĪ

When he became king, Bharata found that the nation was divided into small kingdoms. He thought, "A strong and well organized nation will have to be built by uniting all the kingdoms. My respected father had given the nation a cultural unity. I will have to try and transform this cultural unity into political unity." Coming to this conclusion he set out for a conquest with his large army. In his armour there was a disc like weapon. It was called Cakra. It was like a nuclear powered missile. When this wheel shaped missile was launched it emitted fire in all directions. It was so designed that it could not be countered with any available weapon and nothing could stop it. After destroying its target it returned like a boomerang.

With the help of this unfailing and insurmountable weapon and brilliant war-tactics, unyielding bravery, and unique strategy of his commander-in-chief, Jai Kumāra, he brought all the kings under his reign and established a sovereign state. All the land known as Bharata *kśetra* came under the rule of Bharata and he became the first emperor of this area. He changed the name of this country from Ajanābhavarṣa to Bhāratavarṣa, which remains unchanged till today.

Furling the flags of victory, *Cakravartī* (emperor) Bharata returned to Ayodhya after a long time but the Chakra stopped at the main gate. When the experts were asked about the reason for this, they deliberated and informed that some kings still remains unconquered and those kings were none other than the emperor's own brothers. First of all the *Cakravartī* sent emissaries to his ninety-seven brothers. They realized that they did not have the power to oppose the *Cakravartī* and they also were reluctant to accept his sovereignty over them. They finally decided to renounce their kingdoms and get initiated by *Bhagavāna* Ṛṣabhadeva.

After this the *Cakravartī* sent an emissary accomplished in diplomatic negotiations to his brother Bāhubalī at Podanapur. The emissary tried all his negotiating skills to persuade Bāhubalī to accept dominion of Bharat but in vain. Bāhubalī's straight forward answer was, "Emissary, go and tell your master that an elder brother is indeed to be revered but it is not proper to offer reverence at the point of sword. I cannot accept dominion of Bharat. This would now be decided on the battle field." Mission unaccomplished, the emissary returned.

Preparations for war started at both ends. Some days later both the opposing armies faced each other outside Podanpura. With the blowing of trumpets the battle started. A terrible manslaughter ensued. The Prime Minister of the *Cakravarti* saw that the opposing army was more vigorous and organized in its attack as compared to his own army. He realized, ''It is evident that the commander-in-chief was in a dilemma. On one side was the responsibility of his post and on the other side the hesitation of the effrontery to take arms against his own grandfather Jaikumār was son of Bāhubalī's son Somaprabha). This is our weakest point.''

On the other side the Prime Minister of Bāhubalī was also having disturbing thoughts, "The moral of our soldiers is very high. They are stimulated by the thought that they are fighting for their freedom. But the numbers are against us. After all, how long will we lost?"

Coming to a conclusion the two ministers decided to meet each other. After a meeting and exchange of ideas they approached the *Cakravartī*. After due greetings they submitted, "Sire! This is a battle between two brothers. You both are shining stars of the family of *Bhagavāna* Ṛṣabhadeva. Each of you is endowed with the *Vajravṛṣabhanārāca Saṁhanana* (the strongest constitution of body as defined in Jain scriptures) and are destined to be liberated during this birth. You will come to no harm at all. What then is the use of shedding blood of these simple innocent soldiers on both sides? It would be best, and proper as well, if you decide the issues through a duel." The *Cakravartī* agreed to the proposal. After this they went to Bāhubalī who too gave his consent. Now they rushed amidst the battling armies, raised their hands and announced in raised voice. "In the name of Śrī Ṛṣabhanātha, lay your weapons and stop the war."

With this announcement the war stopped at once. The two prime ministers now laid down the conditions of the duel – "It would be a three part duel fought according to the established rules. The three parts being *dṛṣṭi yuddha* (competition of staring into each other's eyes), *jala yuddha* (water battle), and *malla yuddha* (wrestling). The winner will become the king and the loser will become an ascetic." The two brothers gave their consent at once.

The bloodthirsty soldiers were now free of antagonism and turned into a friendly audience. The two great warriors faced each other in the middle of the ground. First started the *dṛṣṭi yuddha*. The two stared into each other's eyes without blinking for three days. At last Bharata blinked. Bāhubalī was five hundred twenty five *dhanuṣa* (a conceptual measure of height) tall and Bharata was just five hundred *dhanuṣa*. Thus Bāhubalī got the advantage of his height. The *Cakravartī* lost this first round.

After this the second round commenced. The two combatants stood in a pond and started throwing and splashing water on each other, especially in the eyes. The *Cakravartī* lost this round also.

Now came the third and the final round. The two adversaries walked into the arena and grappled each other. Bāhubalī got an opportunity and he twisted the arm of Bharata with one hand and with the other gave a mighty blow. Bharat stumbled and before he could regain his balance Bāhubalī lifted him high over his head with both hands and whirled him like a top, intending to toss him high. However, thinking that Bharata was elder and deserved a better treatment, he rested Bharata on his shoulder. Bāhubalī was the winner of all the three contests.

Bharata could not tolerate this insult. In anger he launched his *Cakra* on Bāhubalī but it circumambulated Bāhubalī three times and returned. This lowly deed of Bharata filled Bāhubalī with disgust. He put Bharata on high ground and expressed his feelings in few words, "Brother, you have dared to commit grave misdeed. Depriving all your brothers of their kingdoms, you want to enjoy all the power yourselves. You are welcome to have it all. I will now take to the supreme path of austerities." With these words Bāhubalī left. He went to mount Kailash and became an ascetic. He took special ascetic vows (*pratimā*) and started his meditation standing in the *kāyotsarga* (complete dissociation of mind from the body) posture.

He observed such impossible and extreme austerities that were never seen or heard of. While he stood immobile at one spot, termites made anthills leaning on his legs. Snakes made their holes in these anthills and laid eggs. Tiny snakes slithered around over his body. Creepers covered his limbs and body. Birds made nests in these creepers and chirped around all the time. Vidyādhara damsels (a species of gods) would came from time to time and remove the creepers. He acquired many miraculous or magical powers due to his austerities but was not even aware of that. He became free of attachment, aversion, and fondness but he could not be rid of the thought that he was still standing on the land of Bharata.

After one year Bharata came there. He bowed and touched his head at the feet of the great ascetic, Bāhubalī. The acute emotion of repentance forced a stream of tears from his eyes. Washing the feet of Bāhubalī with dripping tears he uttered, "Lord! Please remove from your mind the thought that this land belongs to Bharata. This land was

already here when Bharata came, when he goes away, it will still remain here. Bharata neither brought this land nor will take it along. Know brother that this earth belongs to none.

These words undid the knot in Bāhubalī's mind and he at once attained omniscience. He became all knowing and all perceiving *Arhanta Bhagavāna*. Some years later he also attained *nirvāṇa* on mount *Kailāśa*.

In Indian literature the story of life of Bāhubalī occupies a unique place. This story has some important messages. For his independence and self-respect Bāhubalī, a king of a small kingdom, confronted a powerful emperor like Bharata. He subdued Bharata with the power of his unwavering and strong determination. According to the rules of the game, Bāhubalī became the rightful owner of the state but in protest of the injustice done by Bharata he renounced the conquered empire and became an ascetic.

BHARATA AND BHĀRATA

The name of our country is Bhāratavarṣa. Before this its name was Ajanābhavarṣa. Both Jain and Hindu hagiographies (*Purāṇas*) are unanimous in the belief that it got its name Ajanābhavarṣa from the name of Nābhirāya, Ṛṣabhadeva's father. After that it changed to Bhāratavarṣa and remains so till now. This is an eponym derived from Ṛṣabhadeva's son Bharata who belonged to the Ikśvāku clan. During the current age of human endeavour he conquered the sub-continent and established a large well-organized empire and got the title of *Cakravartī*. On this occasion he pronounced the change in name of the country from Ajanābhavarṣa to Bhāratavarṣa. The countries he conquered to constitute the larger Bhārata included the areas now known as Bhārata (India), Pakistan, Bangladesh, Burma, Srilanka, Nepal, Bhutan, Tibet, Iran, and Afghanistan. During that period the boundaries of Bhārata touched Russia, China, and Egypt.

Jain and Hindu *Purāṇas* are also unanimous about this country deriving its name Bhāratavarṣa from the name of Ṛṣabhadeva's son Bharata. In the ancient literature of both the traditions one does not find even a single mention contrary to this belief or in support of the opinion that this name was derived from the name of some other

Bharata. Due to space limitations only brief excerpts from Jain and Hindu *Purāṇas* are included here.

From Himalayas to the sea this land of emperors became famous as Bhāratavarṣa deriving its name from Bharata.[7]

Bhagavāna Ṛṣabhadeva crowned his eldest son and announced that this land ruled by Bharata will be called Bhāratavarṣa.[8]

Queen Yaśaṣvatī, wife of *Bhagavāna* Ṛṣabhadeva, gave birth to Bharata, the first *Cakravartī*. On his name this area became famous as Bharata Kśetra in the three worlds.[9]

In the Himavata state the wife of Nābhirāya, Marudevi gave birth to Ṛṣabha whose son was Bharata. Ṛṣabha gave his state to Bharata ad became an ascetic. This country got its name Bhāratavarṣa from Bharata. [10]

Ṛṣabhadeva gave Bharata the southern area known as Himavat. This country got its name Bhāratavarṣa from the name of that sage Bharata.[11]

In the ancient period there was a great sage named Bharata the son of Ṛṣabha. On his name this is called Bharata Khaṇḍa.[12]

The elder son of Jina Ṛṣabhadeva was the virtuous great yogi Bharata, from whose name this country derives its name Bhāratavarṣa.[13]

His (Nabhi's) son was Ṛṣabha. Ṛṣabha's son was Bharata. This country takes the name Bhāratavarṣa from his name.[14]

Thus almost all Jain and Hindu *Purāṇas* clearly mention that this country takes the name Bhāratavarṣa from Ṛṣabhadeva's son Bharata alone.

BHĀRATAVARṢA AND DUṢYANTA'S SON BHARATA

In spite of evidences from all sources in Indian literature that this country derives its name from Ṛṣabhadeva's son Bharata, some modern

historians, out of confusion or prejudice, have been writing that this name is derived from Bharata, the son of Duṣyanta and Śakuntalā of the Candravaṁśa clan. I have yet to see proper authentication of this belief by any of these historians. The story of Duṣyanta's son Bharata is found in the ninth chapter of *Śrīmadbhāgavat*. Here we find mentions of his conquest, fifty five *Aśvamedha yajñas* performed on the banks of the Ganges, and seventy eight *Aśvamedha yajña*s performed on the banks of river Yamuna but nowhere it is mentioned that this country derives its name from him.

There is another strong reason against this belief. This country was known as Bhāratavarṣa even in a period predating that of Duṣyanta's son Bharata. The authors of *Nirukta*s on *Veda*s say – Bharata is the sun. Its glory is Bhāratī. This indicates that the Bharata from whose name this country got its name was Sūryavaṁśī (the Sun-clan) and not Candravaṁśī (the Moon-clan).

Another thing worth a mention is that in the hymns of *Ṛgveda*[15] and *Yajurveda*[16] Bhāratī is unambiguously shown as related to Bharata of Āditya or Sūryavaṁśa clan. According to Hindu *Purāṇa*s the geographical area known as Ilāvarta is north of Himalayas and Bhāratavarṣa is south of Himalayas and north of the sea. The inhabitants of this area were called Bhāratī.[17]

Even the modern historians have confirmed this that our country got the eponym Bhāratavarṣa from the name of Bharata, the son of Ṛṣabhadeva. Dr. Vasudevasarana Agrawala mentions in his *Mārkaṇḍeya Purāṇa: A Study*[18] – "In this context this should be clearly understood that according to *Purāṇa*s the name of Bhāratavarṣa is related to Nābhi's grandson and Ṛṣabhadeva's son Bharata. The authors of *Purāṇa*s have not accepted the relation of Bhārata with the other Bharata, the son of Duṣyanta and Śakuntalā. Even in *Bhāgavat* it is accepted that this subcontinent got its name from the great yogi Bharata, son of Ṛṣabhadeva."

Some other opinions are also worth consideration –

Bharata, from whom the eponym Bhārata was coined, was Ṛṣabhadeva's son. – Ramadhari Singh Dinakara in *Saṁskṛti ke Cāra Adhyāya*.

Of his (Ṛṣabhadeva's) hundred sons the eldest was Bharata. As he was the first ruler of our country it became popularly known as Bhāratavarṣa. –

Infinite time has passed since Ṛṣabhadeva commenced the tradition of *śramaṇa* life (ascetic way of living or Jainism) and Bharata (Ṛṣabhadeva's son) accomplished excellence in its social application. Many civilizations arose and were swept away by the tide of time. Evidences are yet to be found if these historical transformations were recorded or not. The prevailing scientific norms of validation applied by historians before accepting streams of tradition into the discipline of history have proved to be inadequate to the task. New discoveries have established that human being existed millions of years back. The capacity of human mind is unlimited and it works incessantly. History is created by these astonishing activities of the human mind.

With regard to Jain history we have to agree with the scholars who believe that where science fails to unravel the mysteries of history, we should take help of *Purāṇas* (mythology). By including details about their earlier incarnations along with the detailed biographies of the towering personalities of its tradition, Jain mythology has provided links to important historical references. It is not proper to ignore these historical references by branding them as fables or legends.

TĪRTHANKARAS – AJITNĀTHA TO NEMINĀTHA

The historicity of *Bhagavāna* Ādinātha and Emperor Bharata is now getting confirmation from many non-Jain evidences but that of the twenty *Tīrthaṅkaras* from Ajita Nātha to Nami Nātha is yet to be irrefutably established. This is inspite of the fact that Jain legends and mythology contain their introduction and eulogies and no historian has been able to refute them till date. Therefore there is no apparent reason to disbelieve these references from Jain tradition. A brief introduction to these twenty *Tīrthaṅkaras* is presented here on this basis. This introduction will provide the necessary links with history. Information about the places of pilgrimage connected with these *Tīrthaṅkaras* is also included. These places are pulsating references of history and evidences of the existence of these great men.

SIXTY THREE *ŚALĀKĀPURUṢA*

It is necessary to know about the sixty-three *Śalākā Puruṣa* (towering personalities or great men) before we proceed to the introduction of *Tīrthaṅkaras*. In the post *Kulakara* period (see chapter 6) there have been sixty-three great men who equipped us with the capacity to discern between good and bad through their conduct and religious discourses during the age of endeavour (*Karmabhūmi*). These are called *Śalākā Puruṣa* or unique individuals. The progress of social consciousness and establishment of the Jain religious order is affected by these highly endowed individuals. Jain mythology mainly contains the biographies of these individuals. These sixty-three great men include twenty four *Tīrthaṅkaras*, twelve *Cakravartīs*, nine *Nārāyaṇas*, nine *Balabhadras*, and nine *Pratinārāyaṇas*. There names are as follows --

24 *Tīrthaṅkaras* -- 1. Ṛṣabhadeva, 2. Ajita Nātha, 3. Sambhava Nātha, 4. Abhinandana, 5. Sumati Nātha, 6. Padmaprabha, 7. Supārśva Nātha, 8. Candraprabha, 9. Puṣpadanta, 10. Śītala Nātha, 11. Śreyānsa Nātha, 12. Vāsupūjya, 13. Vimala Nātha, 14. Ananta Nātha, 15. Dharma Nātha, 16. Śānti Nātha, 17. Kunthu Nātha, 18. Ara Nātha, 19. Malli Nātha, 20. Munisuvrata Nātha, 21. Nami Nātha, 22. Nemi Nātha, 23. Pārśva Nātha, and 24. Mahāvīra.

12 *Cakravartīs* -- 1. Bharata, 2. Sagara, 3. Madhavā, 4. Sanatkumāra, 5. Śānti Nātha, 6. Kunthu, 7. Ara, 8. Subhauma, 9. Padma, 10. Harisena, 11. Jayasena, 12. Brahmadatta.

9 *Nārāyaṇas* -- 1. Triprṣṭa, 2. Dviprṣṭa, 3. Svayambhū 4. Puruṣottama, 5. Puruṣasiṁha, 6. Puruṣa Puṇḍarīka, 7. Datta, 8. Laxmaṇa, 9. Kṛṣṇa.

9 *Pratinārāyaṇas* -- 1. Aśvagrīva, 2. Tāraka, 3. Meraka, 4. Madhu, 5. Niśambhu, 6. Bali, 7. Prahlāda, 8. Rāvaṇa, 9. Jarāsandha.

9 *Balabhadras* -- 1. Acala, 2. Vijaya, 3. Bhadra, 4. Suprabha, 5. Sudarśana, 6. Ānanda, 7. Nandana, 8. Rāma, 9. Balarāma.

These sixty-three great men are our sixty-three links to Jain history. In the non-Jain historical (including traditional history)

references we find the following out of the said sixty three -- Bharata, Sagara, Madhavā, Subhauma, Tāraka, Madhu, Bali, Prahlāda, Rāvaṇa, Jarāsandha, Rāma, Laxmaṇa, Kṛṣṇa and Balarāma. And these great men form the pillars on which stands the corpus of Hindu scriptures. It would be an injustice not to accept them as historical personalities. These very same individuals find place in Jain scriptures also. Even though the history of Jain tradition has not yet been properly compiled, but a considerable lot of information is safe within the Hindu scriptures. However, it will take considerable time to conduct research in a hitherto neglected field and get it published.

Besides these great men the tradition of deities like Rūdra and Yakṣa-yakṣiṇī also provides historical basis to the traditional Jain references. We will cast light on some important points of the biographies of the *Tīrthaṅkaras*. The authors of *Purāṇas* have emphatically mentioned that whenever the onslaught of time extinguished the flame of religion and human values, these great men appeared on the scene and rekindled it to show the path of appreciating its own potential to the human society.

BHAGAVĀNA AJITA NĀTHA -- After Ṛṣabhadeva a very long period intervened before Ajita Nātha appeared on the scene. He was the son of King Jitaśatru, belonging to the Ikṣvāku clan and Kāśyapa *gotra*, and queen Vijayasenā. If we consider the intervening period between Ṛṣabhadeva and Ajita Nātha we find that it must have been a period of many millennia during which many natural and geographical changes must have occurred and the population must have migrated many times over. Ajita Nātha experienced and assessed the torments caused by these upheavals. This disturbing experience inspired him to become an ascetic. He then wandered around whole of the Bharata area and steered innumerable people towards the spiritual path. His symbol is elephant, which is considered to be the symbol of purity and grandeur. Elephant has been associated with Ajita Nātha since the hoary past, much before its association with Gaṇeśa and Laxmī. If it could be established that how the symbols got associated with the *Tīrthaṅkaras*, we could possibly know what historical references are concealed within this symbol of Ajita Nātha. The second Rūdra also belongs to his period. His attending deities were Mahā Yakṣa and Rohiṇī Yakṣiṇī. He attained nirvana at Sammeda Śikhara on Chaitra *śukla* 5 (the fifth day of the bright half of the month of Chaitra). This part of the Jain

traditional history also contains the incidents of Sagara's 60, 000 sons and Bhāgīratha. These are the references that take the history of Bharata area to the known period, and they are also available in the non-Jain scriptures. During Ajita Nātha's period King Brahmā finds a mention as the provider of food. A large religious organization of a hundred thousand *munis* (male ascetics) and three hundred and fifty thousand *āryikā*s (female ascetics) was formed during that period. It must have worked towards the spread of the *Śramaṇa* school of thought for a long period.

BHAGAVĀNA **SAMBHAVA NĀTHA** -- Sambhava was born to queen Suṣeṇā, the wife of King Jitar of Śrāvastī city. Looking at the rain clouds prince Sambhava became aware of the fleeting nature of the world. He renounced the world to become a sky-clad ascetic. The later part of his life was completely devoted to meditation and public welfare. He attained nirvana at Sammeda Śikhara. He had 105 Gaṇadharas (principal disciples), two hundred thousand *munis*, and three hundred twenty thousand *āryikā*s in his religious organization. His attending deities were Trīmukha Yakṣa and Prajñāpti Yakṣiṇī.

The birthplace of Sambhava Nātha was Śrāvastī, an important city. Today it is in ruins and the department of archaeology has made numerous excavations finding important evidences. These findings include remains of Jain *stūpas* and temples, images, and copper plates. These evidences have been dated to a period extending from 4th century B. C. to 12th century A. D. Near the Imaliyā gate stands the dilapidated temple of *Bhagavāna* Sambhava Nātha. This is now called the Somanātha temple, which is just a distorted form of Sambhava Nātha. Archaeologists believe that there were as many as 18 temples here. However, now only shrubs and trees can be seen in and around these remains. Some people also believe that this was also the place of birth of *Bhagavāna* Chandraprabha. During *Bhagavāna* Mahāvīra's period King Prasenjīta ruled here. Jain works contain a lot of information about Śrāvastī. It also finds mention in *Harivaṁśa Purāṇa* and *Karkaṇḍū Caritra*.

BHAGAVĀNA **ABHINANDANA NĀTHA** -- Abhinandana Nātha was born to queen Siddhārthā, the wife of King Sanvara of Ayodhyā city, on Māgha *śukla* 12 when the moon was in the Aditi lunar mansion. The ephemeral nature of the world inspired King Abhinandana to renounce

the world and become a sky-clad ascetic. After his post initiation meditation he was served food by Indradatta in Ayodhyā. He indulged in a variety of rigorous austerities. He remained silent for eighteen years and wandered around to influence people with his spiritual power. In the end he attained nirvana at Sammeda Śikhara. His attending deities were Yakṣeśvara Yakṣa and Vajraśṛṅkhalā Yakṣiṇī.

BHAGAVĀNA SUMATI NĀTHA -- Sumati Nātha was born to queen Maṅgalā, the wife of King Meghaprabha (belonging to the same family and *gotra* as Ṛṣabhadeva) of Ayodhyā city, on Chaitra *śukla* 11 when the moon was in the Magha lunar mansion. while he was a householder he recalled incidents of his previous incarnation and he renounced the world to become a sky-clad ascetic. After his post initiation meditation he was served food the day after by King Padama in Somarasa city. All his life he pursued his mission of public elfare and indulged in a variety of rigorous austerities. He covered the whole country during his wanderings and in the end attained nirvana at Sammeda Śikhara. His attending deities were Tumburava Yakṣa and Vajramkusha Yakṣiṇī.

BHAGAVĀNA PADMAPRABHA -- Padmaprabha was born to queen Susima, the wife of King Dharana (belonging to the Ikṣvāku family and Kāśyapa Gotra) of Kauśāmbī city. He ascended the throne when the first quarter of his life was past. One day his elephant died. This inspired him towards terminating the cycles of rebirth. He became a sky-clad ascetic in the jungles of Pabhausā hills and commenced meditation. The day after, he was served food by King Somadatta in Vardhamāna city. All his life he pursued his spiritual goal and wandered around for his mission of public welfare. In the end he attained nirvana at Sammeda Śikhara. His attending deities were Matanga Yakṣa and Apraticakreshvari Yakṣiṇī.

Historical research has been conducted about Pabhausā hills and Kauśāmbī city. The history department of Prayag University undertook excavation work at the site of Kauśāmbī for many years and brought to light invaluable artifacts. These include four intact Jain images. A large number of terracotta figurines as well as beads have also been found here. All this material has been collected and displayed in the Prayag Museum. Kauśāmbī is believed to be one of the prominent cities of ancient India. It was the capital of Vatsa state and the arena of many

mythological and historical incidents. Neminātha, Śrīkṛṣṇa and Balarāma had close connections with this city.

During the period of *Bhagavāna* Mahāvīra, Candanabālā, the younger daughter of Ceṭaka, the president of Vaiśālī republic, was kidnapped and brought here to be sold as a slave. It was here that she offered *Bāklā* (lumps of husk of green gram) as alms to *Bhagavāna* Mahāvīra and her shackles got shattered. Later she got initiated by *Bhagavāna* Mahāvīra and became the chief of the *āryikā*s in his religious organization.

During this period King Udayana, who is said to · be the eighteenth descendant in the lineage of Arjuna, ruled Kauśāmbī. He had married many women. He also had a love marriage with Vāsavadattā the daughter of King Caṇḍapradyota of Ujjayinī. This love story has been a popular subject of many Sanskrit epics and plays. Udayana was a brave warrior as well as an accomplished musician. When he played his Manjughoṣā Vīṇā, animals and birds came drawn by its sweet melody. He was a devotee of *Bhagavāna* Mahāvīra and became an ascetic during the later part of his life.

During Udayana's period Kauśāmbī was an important business center with alround affluence. It had business dealings with faraway countries through land and water routs. Historians call Kauśāmbī of that period the Manchester of India. But ravages of time took its toll and this rich city has been reduced to ruins.

Another name of Pabhausā was Pabhāsa Giri. In ancient times it was the green belt outside Kauśāmbī city. Padmaprabha got initiated here only. He even attained omniscience here. It is a small hill on the banks of river Jamuna. It is six miles away from Kauśāmbī on the river-way. Boats for this place are available at Kosam.

In ancient times it was an important Jain center. There was an old temple on the hill. It is said that there was also a *Māna-stambha* (free-standing pillar-standard crowned by Jina images). The office (*gaddī*) of *Bhaṭṭāraka* Arjit Kirti was also there. There were many Digambara temples at the foot of the hill. Once lightning struck here and damaged the temples and other structures in the year 1825 V. Then in 1881 an image of Padmaprabha was installed here with due ceremony at

Bhaṭṭāraka's place. In 1988 V. another calamity struck this area on Bhādrapada Kṛṣṇa 9 (9th day of the dark half of the month of Bhādrapada). There was a landslide that destroyed the temple and the *Māna-stambha* both. But miraculously the images remained unscathed. At present these images are placed in a room on the hill. There is also a rest-house (*dharmaśālā*) and a well in a compound at the foothill, but in dilapidated condition. Above the rest-house there is a small temple where ancient images are installed. Some damaged and intact images found in nearby farms are also stored in a room in the rest-house. Much higher than the temple on the hill there is a rock on which four standing images are carved. These are called images of Siddhas (liberated souls). Still above, on the right, can be seen a cave. In ancient times, Digambara ascetics used this cave for their meditation and austerities. Some inscriptions have also been found in the cave. Besides these an *ayāgapaṭṭa* (slab carved with sacred Jain figures and symbols) with inscriptions was also found here. The inscription reads – 'On the inspiration of *Sthavirā* Baladāsā, the female disciple of Śivanandī, this *ayāgapaṭṭa* was installed by King Śivamitra in 12 V. for the worship of *Arhantas*.' The inscription found outside the cave informs that in the 10th year of the Kāśyapa Tīrthaṅkara this cave was constructed by Āṣāḍhasena who was the son of Gopālī and Vaihidarī. Gopālī's son was the maternal uncle of King Vahasati Mitra. *Bhagavāna* Mahāvīra belonged to this Kāśyapa *gotra*. There is another inscription inside the cave, which informs that it was made by Āṣāḍhasena, who was the son of Vaihidarī who was the wife of Bhārāvata who was the son of queen Triveṇī who was the wife of Vaṅgapāla who was the son of Śauparāyaṇa the king of Ahicchatra. This king ruled the north Pāñcāla area at the beginning of the Christian calendar.

***BHAGAVĀNA* SUPĀRŚVA NĀTHA** -- Supārśva Nātha was born to queen Prithvīveṇā, the wife of King Supratiṣṭha of Varanasi. Ever changing nature of seasons made him realize the transient nature of things in this world. He crowned his son and went to Sahetuka jungle to take the vow of ascetic discipline. He became a sky-clad ascetic. Next morning he came to Somakheṭa city to seek alms. He was offered food by King Mahendra. After this he went into deep meditation and attained omniscience two days later. His attending diaties were Vijaya Yakṣi and Purusadatta Yakṣiṇī.

For a very long period he pursued his spiritual goal and took his message of public welfare even to the remote areas with the help of his large ascetic organization. He had 95 Gaṇadharas. He attained nirvana at Sammeda Śikhara.

At Kaṅkālī Tīlā at Mathurā remains of a *stūpa* have been found. About this *stūpa Ācārya* Jinaprabha Sūri mentions in his *Vividha Tīrtha Kalpa* – 'During the period of Supārśva Nātha Kuberā Devī had built a golden *stūpa* and installed an image of Supārśva Nātha there. Then during the period of Pārśva Nātha it was covered with bricks. In the eighth century it was renovated by Bappabhaṭṭa Sūri. But Somadeva Sūri, in *Yaśastilaka Campū* (6-17-18) and *Hariṣeṇa Kathā Kośa* (story of Vajra Kumāra), mentions that this *stūpa* was made by *Vidyādharas* (lower gods) for Vajra Kumāra. Ācārya Somadeva is believed to have paid homage to this *stūpa* in person and confirms that it was made by gods. This *stūpa* was also renovated by Sāhū Ṭoḍara according to *Jambū Swāmī Caritra* by Kavi Rājamal. He is also said to have seen this *stūpa*. During that period there were 714 *stūpas* in this area.

Another *ayāgapaṭṭa* of Kuṣāṇa period (79 A. D.) has been found there. It mentions that the *stūpa* was made by gods. According to Sir Vincent Smith this *stūpa* is the oldest known Indian structure. This evidence establishes that thousands of years before the Christian calendar, Supārśva Nātha was popularly accepted as an object of worship.

The popularity of *Bhagavāna* Supārśva Nātha has made the pious sign of swastika widely popular. This means that swastika has been popular as a pious sign since prehistoric times. Swastika can be seen on numerous tablets among artifacts excavated from ancient archaeological sites including Mohan-jo-daro, Lothal, and Ropar. There is a tablet from Mohan-jo-daro with a swastika and an elephant bowing before it. Symbolically swastika is the sign of Supārśva Nātha and elephant is the vehicle of his attending deity, Mātaṅga yakṣa. Another tablet representing Supārśva Nātha has an unclad yogi sitting in lotus posture with two snakes and two *vīṇā* (a sitar like musical instrument) players on both sides. The yogi is Supārśva Nātha for sure and snakes are his symbols.

The sign of swastika is found engraved in the Rānī cave at Khaṇḍagiri-Udayagiri. The *ayāgapaṭṭa* of Kuṣāṇa period also has a *Nandyāvarta* (a geometrical figure like an extended swastika) inscribed. At many ancient places including Kauśāmbī, Rājagṛha, and Śrāvastī rock pedestals with swastika and snakes inscribed on them have been found. Swastika has always been in use in all Jain temples as an auspicious sign. It is also an essential symbol in rituals of Jain worship.

With passage of time the fame of swastika inspired almost all civilizations and religions to accept it in one or the other form. In spite of the fact that it had an important place in human psyche as an auspicious symbol much before the origin of castes. Swastika has also been interpreted as symbol of existence of castes and their unity.

The golden urns from Alaja Huyuk in Iran dating 2400 to 2200 B. C. are embellished with swastika motif. The relationship of Iran and India are accepted facts in history. In context of Jain history the comments of Śrī Jyoti Prasad are worth consideration --

"It appears that it was probably from the time of Sambhava to *those of Puṣpadanta, respectively the third and ninth Tīrthaṅkaras, that* the Indus civilization had continued to flourish and that it was the age of Śītala Nātha the tenth Tīrthaṅkara which saw the rise of the Vedic Aryans and thus the Brahminical culture and civilization. Here it should be clearly understood that Indus civilization and Harappa civilization words convey wrong message. Civilizations similar to Harappa civilization were existing in whole country, particularly in northern Bharata, central Bharata, coastal regions and many places have been identified similar to Harappan life style. Now the time has come that history of India should be freed from hypothetical concepts of Aryan invasion from the north and equally from the ambitious and false interpretations of Vedic Aryan expansions in India and abroad. No doubt people of Bhārata (India) had sound connections with Afghanistan, Iran, Iraq, China, Nepal, south-eastern Asian countries, and many more countries still to be identified, since almost six thousand years, they were none but original inhabitants of India – Bhāratavarṣa. It will be better if they are not labeled by any biased name. Every student of history knows that Vedic civilization is not old then 4000 years and Aryan invasion theory has been promoted by

British historians based on biased thinking and incomplete information."

The historical references regarding Vārānasī support the historicity of Supārśva Nātha. The name and symbol of *Bhagavāna* Supārśva Nātha had telling effect here and people started snake worship here. Worship of yakṣas has also been quite popular here. Archaeological findings confirming this include numerous Jain images displayed at Bhārata Kalā Bhavana. In India the concepts of Nāga Vaṁśa (clan name Nāga, which means serpent), Nāga Śakti (supernatural power of serpent gods) and Nāga pūjā (serpent worship) have been interpreted in various ways by different interest groups. But there certainly is an undercurrent of historical references in all these interpretations.

***BHAGAVĀNA* CANDRAPRABHA** - Candraprabha was born to queen Laxmimati, the wife of King Mahāsena (belonging to the Ikṣvāku family and Kāśyapa *gotra*) of Chandrapura city. He was endowed with a unique glow. While enjoying the wealth and the glory of his kingdom when he reached the fourth quarter of his lifespan he realized the ephemeral nature of life. This inspired him towards becoming a sky-clad ascetic in the Sarvartaka forest and commenced meditation. After the formal two day fast King Somadatta served him food with all devotion. After a continuous meditation of three months he attained omniscience. All his life wandered around spreading his spiritual message. In the end he attained nirvana at Sammeda Śikhara along with many of his disciples. His symbol is the moon and his attending deities were Ajit Yakṣa and Manuvega Yakṣiṇī.

***BHAGAVĀNA* PUṢPADANTA** -- He was born to queen Jayarāma, the wife of King Sugrīva (belonging to the Ikṣvāku family and Kāśyapa gotra) of Kākandī city. Once he saw a falling meteor and decided to endeavour towards spiritual uplift. This inspired him to become a sky-clad ascetic and indulge in meditation. After the formal fasting he went to Śailapura city to seek alms and was served food by King Puṣpamitra. He continued to practice austerities and attained omniscience after four years. He had a large religious organization including 88 Gaṇadharas. All his life he wandered around spreading his spiritual message. In the end he attained nirvana at Sammeda Śikhara. His attending deities were

Brahma Yakṣa and Mahākālī Yakṣiṇī. The third Rūdra was his contemporary.

There is a small town called Khukhandu in Devariyā district in western Uttar Pradesh. Remains of archaeological importance are scattered around this place in approximately one square mile area. There is an ancient pond and thirty mounds. This is where existed the ancient Kākandī. With passage of time the name changed to Kiṣkindhāpura and then to Khukhandu. Stories of King Abhayaghoṣa and Caṇḍavega can be found in Jain *Purāṇa*s. The aforesaid mounds are called ḍehrās by the local population; and ḍehrā means a temple. Archaeological excavations by the Government of India have unearthed Tīrthaṅkara images, Caityavṛkṣa and broken portions of *stūpa*s. A brick floor was also found here which, according to archaeologists, must have been part of a Jain temple. The images of Nemi Nātha and goddess Ambikā installed at present in the local temple are ancient excavated images and are believed to belong to the Gupta period or even earlier. Sixteen kilometers from Kākandī is a village named Kahāūn. It was originally Kukubha village. This was the garden outside the ancient Kākandī city where *Bhagavāna* Puṣpadanta got initiated and attained omniscience. This place is also full of scattered ruins of ancient structures. In the ruins of a house there is a five feet tall Tīrthaṅkara image of slate-gray colour. It is damaged in the middle and villagers anoint it with oil and water. In the opposite room also there is a similar image which is much more damaged and with an obliterated face. In front of it is a *Māna-stambha* (free-standing pillar-standard crowned by Jina images) 24 ft. tall. On one of its sides is engraved a Pārśva Nātha image about two and a quarter feet tall and in standing posture. On the upper section of the *Māna-stambha* are installed five Tīrthaṅkara images. The villagers worship Pārśva Nātha image with curd and vermilion and call this *Māna-stambha* the tower of Bhīmasena. There is a 12 line inscription in Brāhmi script on this pillar. According to this inscription the pillar was constructed and installed by a Brahmin named Madra in 160th year of the Gupta era (460 A. D.) during the reign of emperor Samudra Gupta. This is the oldest among the known *Māna-stambha*s.

***BHAGAVĀNA* ŚĪTALA NĀTHA** -- He was born to queen Sunandā, the wife of King Dṛḍharatha (belonging to the Ikṣvāku family) of Bhadrapura city in the Malaya country. He enjoyed all the wealth and

the glory of his kingdom. One day while he was enjoying a sojourn in a forest he saw mist disappear at sunrise. This made him realize the transient nature of life. He was inspired to become a sky-clad ascetic and indulge in meditation. After the formal two day fast he was served food by King Punarvasu. After a continuous period of rigorous austerities for three years he attained omniscience. All his life he wandered around spreading his spiritual message. In the end he attained nirvana at Sammeda Śikhara. Based on his preaching a large religious organization was formed. His attending deities were Brahmehva Yakṣa and Jwalamalini Yakṣiṇī.

Bhadrapur/Bhadrakapurī where *Bhagavāna* Śītala Nātha was born is at present a village called Bhondala in Hazaribagh district of modern Bihar state. The place where he got initiated and attained omniscience is now called Kolhu hill. This place is in Chatara tehsil of Hazaribagh district and is five to six miles away from Bhondal village.

In 1899 famous archaeologist Śrī Nandalal Dey had explored this area. He recognized it as Mankula hill where the Buddha had spent his sixth cāturmāsa (monsoon stay). He also said that the temples and images in this area were Buddhist. But in 1901 Dr. M. A. Stone wrote an article proving that all the images and temples of this area were, in fact, Jain and this hill was the pious place of birth of *Bhagavāna* Śītala Nātha. Not only this, there are numerous ancient Jain images also available at nearby places including Satagavān, Kundavilā, Balarāmapura, Orama, Dārikā, Charrā Katarāsagaḍha, Pavanapura, Pākavīra, and Tela Kupī. Near Bhondal village there is a village called Śrāvaka and a hill also bearing the same name. All this indicates that this place also was a great Jain center and a large area surrounding this place practiced Jain faith. There are two paths to climb Kolhuā hill. Climbing from Iṭavāriā and going approximately one kilometer we find a 1.75 ft. statue of *Bhagavāna* Pārśva Nātha. The non-Jains call it *dvārapāla* (gate-keeper). Two kilometers further we find ruins of a parapet wall after which there is a pond 300 x 700 yards. This area was excavated by the government. A Sahasrakūṭa temple, containing 2.5 inches tall fifty statues was found. The area around the pond abounds in damaged and intact Jain images and ruins of Jain temples. South of the gate in the parapet wall, their is a temple of a family deity which was a Jain temple originally. Further south of the temple is a cave where there is a Pārśva Nātha image almost one yard tall. In another nearby cave

there is a Tīrthaṅkara image sitting in lotus pose. On the north of the pond there is a small Jain temple with five śikharas (superstructure or roof of a temple). In the survey settlement maps this is mentioned as Pārśva Nātha temple. The platform outside the temple is mentioned as Pārśva Nātha Cabūtarā (platform). Further ahead is a place called Ākāśalocanakūṭa. Here there are eight long stone replicas of footprints. A little ahead of this place there is another cave in which ten one foot long images are carved on a rock. Further ahead are five rock carvings of five lotus-pose images and five standing images. Out of ignorance people have started calling these images as five Pāṇḍavas and Daśāvatāra (ten incarnations of Viṣṇu).

Bhondala is a small village. If systematically explored, Jain images and temples can be found here as well. In Jain *Purāṇas* there is a mention of followers of heretic beliefs during the last phase of the period of influence of Śītala Nātha. In this context it is mentioned that Bhutiśarmā Brahmin had elaborated on the Jain concept of charity. Encouraged by this Muṇḍalāyana evolved the code of ten kinds of charity. The king of Bhadrlapura in Malaya country was Megharatha and his minister was Satyakīrti; Bhutisharma was a Brahmin, and so was Muṇḍalāyana; all these appear to be interconnected historical links. If the period of these people could be ascertained, we could arrive at the period of Śītala Nātha and Śreyānsa Nātha. In Dr. Jyoti Prasad's opinion the period of Śītala Nātha, the tenth Tīrthaṅkara, must have seen the evolution of the Vedic Aryas. The spread of the Vedic clans in this area must have taken place before the Rāmāyaṇa period. But this must have been only after the Harappan civilization became extinct. In our enthusiasm to push the period of our great ancestors further back into the remote past very often we come out with contradictory arguments. Such efforts create hurdles in the path of authentic inferences. For example the gap between the periods of Mahāvīra and Śītala Nātha cannot be more than 2000 years according to the aforesaid conjecture. But the Jain references mention just the life span of Śītala Nātha to be one hundred thousand years. It appears as if Jain scriptures are using some sort of codes when they are talking about life-span, period of mundane life, physical dimensions, etc. If this is accepted, historians should seek help from mathematicians.

***BHAGAVĀNA* ŚREYĀNSA NĀTHA** -- He was born to queen **Venudevi**, the wife of King Viṣṇu (belonging to the Ikṣvāku family) of

Simhapurī city. At the right age he ascended the throne and proved to be a benevolent ruler. One day the changing weather just after spring season made him realize the transient nature of life. He was inspired to become a sky-clad ascetic and indulge in meditation. After the formal two day fast he was served food by King Nanda. After a continuous period of rigorous austerities for two years he attained omniscience. All his life he wandered around spreading his spiritual message. In the end he attained nirvana at Sammeda Śikhara. His symbol was Rhinocerous. His attending deities were Kumar Yakṣa and Mahākali Yakṣiṇī.

Simhapurī, the place of birth of *Bhagavāna* Śreyānsa Nātha, is six kilometers away from Vārānasī. Today it is popularly known as Sāranātha. There is a śikharabanda Jain temple (a temple with an elaborate superstructure) here. A five and a half feet tall black-stone image of Śreyānsa Nātha is installed here. In 1881 this image was brought here from the Bhelūpurā temple and installed here. The government maintains a lawn and a lodge in front of the temple where stands a 103 ft. tall *stūpa* constructed by Ashoka the great. Facing the *stūpa* is the artistic main gate. At the top of the two pillars of the gate stand the four sided lion-head motifs. At the circular base of this motif is a slab-like moulding with carvings of *dharmacakra* (wheel of religion) and a horse on its left and a bull on its right. This lion-head has been adopted by the Government of India as the state-symbol. The *dharmacakra* has also been placed at center on the national flag. Sāranātha is a famous Buddhist center of pilgrimage where the Buddha had launched his religious mission symbolized by the wheel of religion. Some scholars believe that this *stūpa* was constructed by emperor Samprati, the grandson of Ashoka the great, in memory of *Bhagavāna* Śreyānsa Nātha. The name Sāranātha also appears to have been derived from Śreyānsa Nātha. If we accept this inference and proceed to establish the periodicity of Śreyānsa Nātha, we will have to one by one peel off the historical layers of Vārānasī, Simhapurī, Sāranātha, and Śreyānsapurī. The mythological stories connected with Puṣpadanta and Śreyānsa Nātha are directing us to explore the known period of history for their periodicity. Once authentic and clear indicators of the periods of Puṣpadanta and Śreyānsa Nātha become known, Jain history will provide information about a period extending to three thousand years before Mahāvīra. If we look at the biography of *Bhagavāna* Vāsupūjya we find the stories of Tripṛṣṭa *Nārāyaṇa* and Vijaya *Balabhadra* along with the descriptions of kings, cities, and wars of the preceding period.

It is also indicated that the soul that was Triprṣṭa reincarnated in future as the twenty fourth Tīrthaṅkara Mahāvīra. There are also references of ascetic Suvarṇa Kumbha. All these incidents point at their connections with history. We should compile them and rearrange in proper sequence.

***BHAGAVĀNA* VĀSUPŪJYA** -- He was born to queen Vijaya, the wife of King Vāsupūjya (belonging to the Ikṣvāku family) of Campā city, the capital of Aṅga state. He was a prodigal child. By the time he grew to be a young man he was already aware of the transient nature of life. He found mundane attainments to be worthless and became a sky-clad ascetic to pursue his spiritual goal. After the initial fasting he was served food by King Sunder. He then commenced harsh austerities and itinerant life. One year later he arrived at Dīkṣavana and attained omniscience. He founded his religious order and all his life wandered around spreading his spiritual message. In the end he came to Campā and attained nirvana at the Manohara garden on Mandāra hill. His symbol was buffalo. His attending deities were **Śonmukha** Yakṣa and **Gaurī** Yakṣiṇī.

All the five auspicious events in his life (descent into the womb, birth, initiation, omniscience and nirvana) occurred at Campāpurī. Jain *Purāṇa*s mention that the spread of Campā city was 46 Kosas (92 miles). Mandāra hill was part of the green belt outside Campā. This city was the capital of Aṅga state. Aṅga was one of the states originally formed by *Bhagavāna* Ṛṣabhadeva. For thousands of years the Ikṣvāku clan ruled there. The six important cities during the period of Mahāvīra also include Campā. Numerous religious incidents took place here. The information that Vāsupūjya and Ajātaśatru were contemporaries, forces us to inquire who this Ajātaśatru was? All the incidents related to the story of Padmaratha, the king of Mithilā, may be helpful in deciphering the concealed evidences of history. The other famous mythological names connected with Campā city are Sudharmā Gaṇadhara, Seṭha Sudarśana, merchant Dharmaghoṣa, Dānavīra King Karṇa, Somā Satī, Satī Anantamatī, Koṭi Bhaṭṭa, and Śrīpātra.

Bhagavāna Mahāvīra, Sudharmā, and Jambūswāmī also visited Campā. When Sudharmā Swāmī arrived here, Ajātaśatru, Śreṇika Bimbisāra's son and the ruler of Campā, came barefoot to pay homage. Ajātaśatru had shifted his capital from Rājagṛha to Campā. Sanghvi

Śrīdatta, a high official of the state of Jayapura, and his wife Sanghavin Surajayī got a temple of *Bhagavāna* Vāsupūjya constructed here in the 2559th year of the Yudhiṣtara era (741 B. C.) (inscriptions in Franklins site of Ancient Palibothral pp. 16-17). According to popular hearsay the Digambara temple at Nāthanagara is this aforesaid temple. A temple was constructed here by merchant Ghanshyamadas Sarawagi in 2000 V. The images installed here have no inscriptions, only symbols. It is said that these images are from the aforesaid temple constructed in 741 B. C. These images are very old. In the Nāthanagara temple there are two *Māna-stambhas* on its eastern and southern sides. In these pillars there were staircases that have been closed now. Originally there were *Māna-stambha* on all the four sides but two centuries back an earthquake demolished two of them. The existing pillars have also undergone renovation. It is believed that an underground passage starting under the eastern pillar went up to the Candraprabha Tonka (hilltop) at Sammeda Śikhara, about 180 miles from here. But landslide during that earthquake closed it. According to the state records this temple is only 900 years old. Campānāla (a canal) is about one mile from Nāthanagara. There is a Digambara Jain temple on the banks of this canal. There is an image of *Bhagavāna* Vāsupūjya and a pair of footprints in this temple. This place is called the ancient Campā. Mandāragiri was a beautiful hill garden on the outskirts of Bhagalpur. *Bhagavāna* Vāsupūjya got initiated here and also attained omniscience. The climb up this hill is about one mile long. At the top is a large Jain temple. The walls are three and a half yard wide. On the pedestal are carved footprints of *Bhagavāna*. The temple has a double spire superstructure. Near the large temple there is another small temple having ancient carvings of footprints. Ahead of this temple also there are footprints carved on a rock. The Hindu population of this area believes that this Mandarācala hill was used to churn the ocean by wrapping around Vāsukī serpant. All around the hill signs confirming this hearsay have been cleverly made. But according to some Hindu *Purāṇas* including Varāha (0143) and Vāmana (44), and Mahābhārata (Anuśasana Parva 19 and Vanaparva 162-164) that Mandāra hill was in the Himalayas and north of Badrinath. The stories and political activities of Dviprṣṭa *Nārāyaṇa*, Vijaya *Balabhadra* and Tāraka *Pratinārāyaṇa* could acquire historical importance.

***BHAGAVĀNA* VIMALA NĀTHA** -- He was born to queen Śyāmā, the wife of King Kṛtavarmā (belonging to the Ikṣvāku family) of Kāmpilya

city. In due course he married and ascended the throne. Once he was enjoying nature's beauty during snowfall in the cold season. He suddenly marked that the frozen ice started melting under the heat of sunrays. It was a common scene frequently witnessed. However, this time it stirred him and he became aware of the transient nature of life. He renounced the world and became a sky-clad ascetic to pursue his spiritual goal. After the initial fasting he was served food by King Kanakaprabha of Nandanapura. He then commenced harsh austerities and itinerant life. Three years later he attained omniscience. All his life he wandered around spreading his spiritual message. In the end he attained nirvana at Sammeda Śikhara. His symbol was boar. His attending deities were Patala Yakṣa and Gandhari. Yakṣiṇī.

KAMPILĀ -- The place of birth of *Bhagavāna* Vimala Nātha, the ancient city of Kampilā, is now a small village in Kayam ganj tehsil of district Farrukhabad in Uttar Pradesh. It is five miles away from Kayamganj railway station on the Achhanera-Kanpur railway line of the Northern Railway. There is an asphalt road from Kayamganj to this village and the available means of transportation are tongas at the station and bus at the village. Four of the five auspicious events in the life of *Bhagavāna* Vimala Nātha occurred here (descent, birth, initiation, and omniscience). During the post-birth anointing at Sumeru mountain, Saudharmendra saw the mark of boar on the heal of the child's feet and he declared boar to be his symbol. This later became the inspiring cause of calling the area around Kampilā as śūkara-kṣetra (area of boars). This was the place where *Bhagavāna* gave his first pious sermon.

This place was also blessed with the Samavasaraṇas of many other Tīrthaṅkaras including *Bhagavāna* Ṛṣabhadeva, Pārśva Nātha, and Mahāvīra. Pāñcāla was one of the fifty two states established by *Bhagavāna* Ṛṣabhadeva. That Pāñcāla later got split into two independent states of north and south Pāñcāla. Ahicchatra became the capital of north Pāñcāla and Kampilā that of south Pāñcāla. During the Mahābhārata period Droṇa ruled north Pāñcāla and Drupada ruled south Pāñcāla. It was here that Paṇḍu's son Arjuna hit the mark with his skillful archery and married Drupada's daughter Draupadī. King Ratnaprabha got a large pond and a Jina temple constructed in Pipla, a village near Kampilā or Kāmpilya. Today this Pipla village is in

Aliganj tehsil about 16-17 miles away from Kampilā. There is a mention of 22 incarnations of *Bhagavāna* Viṣṇu in Śrīmad Bhāgavat. The name of the second incarnation in that list is Varāha or Śūkara. According to the Hindu belief the place where Viṣṇu incarnated as Śūkara is called Śūkara area. Today this place is believed to be Soron, which is nine miles away from Kasaganj in district Etah. According to *Vividha Tīrtha Kalpa* it was Kampilā that was called Śūkara area because of boar being the symbol of *Bhagavāna* Vimala Nātha. There is a marked resemblance in these two boar symbols and stories. According to Hindu *Purāṇa*s when the earth fell into the infernal dimension *Bhagavāna* Viṣṇu incarnated as Varāha (boar) in order to redeem it (Śrīmadbhāgavat 3/4). In Jain *Purāṇa*s it is mentioned that during that period the humanity was under a heavy burden of sins and *Bhagavāna* Vimala Nātha affected its salvation.

These two stories appear to be same if carefully pondered over. The Hindu *Purāṇas* use an ornamental language and metaphoric style. Bereft of this style we will find that Hindu and Jain *Purāṇa*s resemble each other very much. Looking from this angle it can be said that Kampilā is the Śūkara area and *Bhagavāna* Vimala Nātha is the Varāha incarnation who brought out the earth bogged under the slime of sins.

***BHAGAVĀNA* ANANTA NĀTHA** -- He was born to queen Suyaśa, the wife of King Simhasena (belonging to the Ikṣvāku family) of Ayodhyā city. In due course he married and ascended the throne. One day he saw a falling meteor and became aware of the transient nature of life. He renounced the world and became a sky-clad ascetic to pursue his spiritual goal. After the formal two-day fast, seeking alms he came to Sāketpurī and was served food by King Viśākha. He then commenced harsh austerities and attained omniscience after two years. After establishing the religious order he wandered around spreading his spiritual message. In the end he attained nirvana at Sammeda Śikhara. His symbol was falcon. His attending deities were Kinnar Yakṣa and Vairati Yakṣiṇī. Suprabha *Balabhadra*, Puruṣottama *Nārāyaṇa*, Madhu *Pratinārāyaṇa* were his contemporaries. The auspicious fasting of Ananta Caturdaśī was started during his period.

***BHAGAVĀNA* DHARMA NĀTHA** -- He was born to queen Suvrata, the wife of King Bhānu (belonging to the Ikṣvāku family) of Ratanapura city. In due course he married and ascended the throne.

One day he saw a falling meteor and became aware of the transient nature of life. He renounced the world and became a sky-clad ascetic to pursue his spiritual goal. After the formal two-day fast, seeking alms he came to Pāṭalīputra and was served food by King Dhanyasena. He then commenced harsh austerities and attained omniscience after one year. After establishing the religious order he wandered around spreading his spiritual message. In the end he attained nirvana at Sammeda Śikhara. His symbol was Vajra (thunderbolt). His attending deities were **Kimpuruṣa** Yakṣa and Anantamati Yakṣiṇī. Sudarśana *Balabhadra*, Puruṣasiṁha *Nārāyaṇa*, Niśambhu *Pratinārāyaṇa* were his contemporaries. The reign of third *Cakravartī* Madhavā falls under his period of influence. There is also a mention of omniscient Abhayaghoṣa, a contemporary of Madhavā. The reign of Sanatkumāra *Cakravartī* falls during the intervening period between Dharma Nātha and Śānti Nātha. Ratnapurī, his birthplace, is at present located 15 miles away from Ayodhyā on the road to Barabanki in district Faizabad. The village is one and a half mile from the road and can be reached by an unpaved path. The name of the village is Rauna. On the banks of river Saryu there are two Digambara Jain temples. One has Tīrthaṅkara images and the other has only carved footprints.

BHAGAVĀNA **ŚĀNTI NĀTHA** -- He was born to queen Acirā, the daughter of king of Gāndhāra and the wife of King Viśvasena (belonging to the Ikṣvāku family and Kāśyapa *gotra*) of Hastināpura city. His body had a golden glow as well as auspicious marks and signs including flag, arch, the sun, the moon, and conch-shell. In due course he married and ascended the throne. A few days after his coronation, fourteen divine things including Cakra (the disc weapon) and nine types of assets appeared in his treasury. He conquered all the six sections of Bharata area and became a *Cakravartī* ruler (emperor).

One day while putting ornaments he saw his double image in the mirror. This triggered the memories of his earlier incarnation. The incident steered him towards detachment. He renounced the world and became a sky-clad ascetic to pursue his spiritual goal. After the formal two-day fast seeking alms he came to Mandirapura city and was served food by King Sumitra. He then commenced rigorous austerities and attained omniscience after sixteen years. After establishing the religious order he wandered around spreading his spiritual message. In

the end he attained nirvana at Sammeda Śikhara. His symbol was deer. His attending deities were Garuḍa Yakṣa and Mānasī Yakṣiṇī.

Hastināpura, the birth-place of *Bhagavāna* Śānti Nātha is a famous Jain pilgrimage center. It was here that the sixteenth, seventeenth and eighteenth Tīrthaṅkaras, Śānti Nātha, Kunthu Nātha, and Ara Nātha respectively, were born. Even the four auspicious events (descent, birth, initiation, and omniscience) of each of these Tīrthaṅkaras occurred here only. These three Tīrthaṅkaras were fifth, sixth, and seventh *Cakravartīs* as well.

It is believed that like Ayodhyā, Hastināpura city was also constructed by gods. It was visited by many Tīrthaṅkaras including Ṛṣabhadeva, Malli Nātha, Pārśva Nātha, and Mahāvīra. It was here that *Bhagavāna* Ṛṣabhadeva accepted his first meal, after initiation, from prince Śreyānsa. This pious date was Vaiśākha *śukla* third. Due to *Bhagavāna*'s accepting food this became a pious day popularly known as Akṣaya Tṛtiyā. The name of prince Śreyānsa became popular as the Dāna Tīrtha Pravartaka (propagator of the pious system of charity that leads to liberation). This incident is credited with the commencement of the tradition of charity. Satī Sulocanā, famous for the miraculous incidents of her piety and chastity, was the wife of Megheśvara Jayakumāra, the son of King Somaprabha, the elder brother of prince Śreyānsa Kumāra. Somaprabha was the founder of Somavaṁśa or Candravaṁśa (the Candra clan). Jayakumāra was the commander-in-chief of the first *Cakravartī* Bharata. Hastināpura was also the capital of the fourth *Cakravartī* Sanatkumāra. Thus this place can boast of four successive *Cakravartī*es and three successive Tīrthaṅkaras.

It was at Hastināpura that on getting the kingdom for seven days, some ministers lead by Bali had cordoned seven hundred ascetic disciples of Akampanācārya to sacrifice them in a *yajña*. At that time *muni* Viṣṇukumāra transformed himself into Vāmana (a dwarf) and begged for land measuring his three steps. When Bali made the promise the *muni* employed his Vaikriya power (power of transforming oneself to desired dimension) to enlarge his body to an immense size. He then put his first step on Sumeru mountain and second on Mānuṣottara mountain. Thus covering the whole universe he demanded further land to take the third step. The universe got terror stricken. Bali and his accomplices trembled with fear. They fell at the feet of *muni*

Viṣṇukumāra and begged his forgiveness. At once the fire burning around the cordoned ascetics was extinguished. All present there paid homage to the *munis* and tied the thread of protection (Rakṣā Bandhana) to each other. Since that day commenced the great festival of Rakṣā Bandhana celebrated on Śrāvaṇa *śukla* Pūrṇimā.

This city was also the capital of Pāṇḍavas and Kauravas who fought the famous Mahābhārata war.

Once ascetic Damadatt was staying in the garden outside the city. Kauravas passed that way. When they saw the ascetic they started pelting stones at him. A little later Pāṇḍavas also came there. They paid homage to the ascetic and removed the stones. All this time the ascetic was deep in meditation and just after this he attained omniscience.

Poet Banārasīdāsa informs in his famous autobiography titled *Ardhakathānaka* that he visited this place of pilgrimage with his family in 1600 A. D. The book also informs that pilgrims regularly visited Hastināpura even during that period.

The story of the construction of the existing temple here is also very interesting. In 1858 some prominent persons including Rājā Harasukharāya from Delhi and Lālā Jayakumāra from Shahapura came here on the occasion of the Jyeṣṭha *badī* thirteenth annual festival. As the old temples were in ruins, everyone wanted that a Jain temple should be constructed here. The condition of the *Nasiyān* (a temple complex with garden and other facilities, generally outside a city) was also in dilapidated condition. The gathered people requested Rājā Harasukharāya to get a temple constructed. The Rājā was the treasurer of the Moghul emperor Shah Alam and wielded great influence. The Rājā agreed to get a temple constructed. The problem in constructing a temple was that the Gujar community of Shahapur was opposed to the idea. This area fell under the rule of the Gujar king Nainasiṁha of Vahasuma. Lālā Jayakumāra, who was also present there, was a friend of King Nainasiṁha. Rājā Harasukharāya requested the Lālā to seek permission from King Nainasiṁha. At an opportune moment the Lālā discussed with Nainasiṁha about the temple giving a passing reference of Rājā Harasukharāya. Nainasiṁha happened to be under some obligation of Rājā Harasukharāya and could not refuse the proposal. He even consented to attend the foundation laying ceremony.

The very next morning in presence of hundreds of people King Nainasiṁha ceremoniously laid five bricks in the foundation of the temple with his own hands. Financed by Rājā Harasukharāya, the temple was constructed under the supervision of Lālā Jayakumāra. Just before the final touches were to be given to the well built temple, Rājā Harasukharāya requested the elders of the society, in presence of a large gathering, that he had done all within his power and now this temple belongs to them. Therefore, everyone should contribute. A large pitcher was placed there and everyone present there contributed to the best of his ability and capacity. However, only a meager amount was collected. Rājā Harasukharāya's aim was that every member of the society has a personal attachment for the temple and he himself avoids nurturing conceit.

In the year 1863 V. Rājā Harasukharāya got the ceremonies of placing Kalaśa (pious urn) on the top and installation of images. In 1897 V. he got the giant main gate made. There are spacious rest-houses around the temple.

In 1857 A. D. during the freedom fight Gujars plundered this temple. They also took away the image of the principal deity, *Bhagavāna* Pārśva Nātha. Later, this temple was once again looted. In the present renovated temple an image of *Bhagavāna* Śānti Nātha, brought from Delhi, has been installed. Since then it is popularly known as the temple of *Bhagavāna* Śānti Nātha. The temple complex is undergoing a continued development. There is another temple behind this one. Three miles away from the temple, a model of Jambūdvīpa has been made under the auspices of Jñanamatī Mātājī. A grand temple complex has taken shape and *dharmaśālā*s with all modern amenities have also been constructed. In front of the old temple the construction work of a model of Aṣṭāpada mountain is in progress. Nearby is the Śvetāmbara Jain *dharmaśālā* and temple equipped with all facilities.

***BHAGAVĀNA* KUNTHU NĀTHA** -- After half a *Palya* (a unit of metaphoric time scale) of nirvana of Tīrthaṅkara Śānti Nātha, Kunthu Nātha was born to queen Śrīmatidevi, the wife of King Sūryasenā (belonging to the Kauravavaṁśa of Ikṣvāku family and Kāśyapa *gotra*) of Hastināpura city. In due course he married and ascended the throne. One day he became aware of the transient nature of life. He became a

sky-clad ascetic to pursue his spiritual goal. After the formal two-day fast, seeking alms he came to Hastināpura and was served food by King Dharmamitra. He then commenced harsh austerities and attained omniscience after sixteen years. After establishing the religious order he wandered around spreading his spiritual message. In the end he attained nirvana at Sammeda Śikhara. His symbol was goat. His attending deities were Gandharva Yakṣa and **Mahāmansi Yakṣiṇī.**

BHAGAVĀNA **ARA NĀTHA** -- He was born to queen Mitrasenā, the wife of King Sudarśana (belonging to the Kuruvaṁśa of Ikṣvāku family and Kāśyapa *gotra*) of Hastināpura city. In due course he married and ascended the throne. Ever changing scenes all around made him aware of the transient nature of life. He renounced the world and became a sky-clad ascetic to pursue his spiritual goal. After the formal two-day fast seeking alms he came to Cakrapura and was served food by King Aparājita. He then commenced harsh austerities and in due course attained omniscience. After establishing the religious order he wandered around spreading his spiritual message. In the end he attained nirvana at Sammeda Śikhara. His symbol was fish. His attending deities were Kuber Yakṣa and Jayā Yakṣiṇī. Subhauma *Cakravartī* was his contemporary. In Jain works the story of Paraśurāma is closely linked with Subhauma *Cakravartī*. Paraśurāma occupies a place of importance in the Hindu scriptures as well. In spite of being a hermit, he is credited with sweeping the earth clean of *Kṣatriyas* (the martial race) seventeen times through his determination, bravery and divine powers. According to the Jain scriptures, in the end Subhauma defeated Paraśurāma and became the eighth *Cakravartī* after this victory. This is an important historical incident that provides historical basis to the period of Ara Nātha. The period of Nandiṣeṇa *Balabhadra*, Puṇḍarīka *Nārāyaṇa*, and Niśumbha *Pratinārāyaṇa* falls within the period of influence of *Bhagavāna* Ara Nātha. They were the sixth *Nārāyaṇa* and *Pratinārāyaṇa*.

BHAGAVĀNA **MALLI NĀTHA** -- He was born to queen Prabhāvatī, the wife of King Kumbha (belonging to the of Ikṣvāku family and Kāśyapa *gotra*) of Mithilā city. When he grew to be a youth his father wanted him to marry but prince Malli was absolutely detached. He renounced all sinful activities and possessions and became a sky-clad ascetic to pursue his spiritual goal. After the formal two-day fast, seeking alms he came to Mithilā city and was served food by King

Nandisena. He then commenced harsh austerities and in due course attained omniscience. After establishing the religious order he wandered around spreading his spiritual message. In the end he attained nirvana at Sammeda Śikhara. His symbol was urn. His attending deities were Varuna Yakṣa and Vijaya Yakṣiṇī. *Bhagavāna* Malli Nātha's period also saw the ninth *Cakravartī* Padma, Nandimitra *Balabhadra*, Danta *Nārāyaṇa*, and Balindra *Pratinārāyaṇa*.

MITHILĀ – This city was the birth-place of the nineteenth Tīrthaṅkara *Bhagavā*na Malli Nātha and the twenty first Tīrthaṅkara Nami Nātha. It was here that four out of the five auspicious events in their life occurred (descent, birth, initiation, and omniscience). That is the reason it is said to be a Tīrtha Bhūmi (place of pilgrimage).

After listening to the discourse of Sudharmā, a Gaṇadhara of *Bhagavā*na Vāsupūjya, King Padmaratha, the ruler of Mithilā, got detached from the world. He came to *Bhagavāna* Vāsupūjya and got initiated. He then became one of his gaṇadharas. In due course he acquired *Avadhi-jñāna*, *Manaḥ-paryava-jñāna*, and finally omniscience before getting liberated.

At the time when Bali and his associate ministers were causing grave afflictions on the ascetic disciples of Akampanācārya, *Muni* Viṣṇukumāra's guru was in Mithilā. He sent *Muni* Puṣpadanta to Dharaṇīdhara mountain to seek help from *muni* Viṣṇukumāra. Following the instructions of his guru, *Muni* Viṣṇukumāra went to Hastināpura and saved the group of ascetics.

Nami, the king of Mithilā, became an ascetic but fell from grace thrice before finally observing ascetic conduct sincerely. Once he, along with three other ascetics, was standing in meditation in close proximity of a potter's kiln when the potter came. Unaware of their presence, he fired the kiln. The four meditating ascetics were consumed in towering flames. With progressive purity of their attitude the ascetics attained liberation.

Mithilā was also the capital of the renowned King Janaka whose daughter Sītā is among the most virtuous women of all times. Janaka in fact is not a name but a dynastic title. The full name of Sītā's father was Sīradhvaja Janaka.

The last king of this dynasty was King Karāla Janaka. According to the Buddhist scriptures and Kautilya's *Arthaśastra* he had raped a Brahmin girl. This infuriated the masses and they killed the king. During that period, the kingdom had sixteen thousand villages under its rule. After this incident the feudal rule came to an end and a republic was established. It was called Videha republic and also Vajjī Union. Some time later the Licchavi union of Vaiśālī and the Vajjī union of Mithilā entered into a treaty to form a larger Vajjī Union. The president of the former Vajjī Union was elected the president of the larger Vajjī Union and the capital was shifted from Mithilā to Vaiśālī. With passage of time this union of republics became very powerful. Triśalā, the daughter of this King Ceṭaka, gave birth to the towering personage we know as *Bhagavā*na Mahāvīra. The people of the republic of Vaiśālī were followers of Jainism. This union of republics was usurped and plundered by Ajātaśatru, the son of emperor Śreṇika Bimbisāra. Ajātaśatru was the son of queen Celana, the youngest daughter of King Ceṭaka. Thus Vaiśālī belonged to Ajātaśatru's maternal grand-parents.

The exact location of Mithilā is not known today. Modern Janakapura is believed to be the place where the fort of the capital of ancient Mithilā stood. The ruins still found at Simarao, five miles away from Purnailia Kothi are said to be those of the ancient city of Mithilā. A silver coin estimated to belong to circa 1000 B. C. was found from the mound of Nandagaḍha. These things indicate that ancient Mithilā must have been at some place around here. This place, Janakapura, is 24 miles by road from Janakapura Road station that can be reached by train from Sitamadhi via Jayanagara in Nepal (18 miles).

***BHAGAVĀNA* MUNISUVRATA NĀTHA** -- He was born to queen Somā, the wife of King Sumitra (belonging to the *Harivaṁśa* of Yadava family) of Rājagṛha city. In due course he married and ascended the throne. When he got detached he renounced the world and became a sky-clad ascetic to pursue his spiritual goal. After the formal two-day fast, seeking alms he came to Mithilā city and was served food by Vṛṣabhadattā. He then commenced harsh austerities and in due course attained omniscience. After establishing the religious order he wandered around spreading his spiritual message. In the end he attained nirvana at Sammeda Śikhara. His symbol was turtle. His attending deities were Varuṇa Yakṣa and Aparajita Yakṣiṇī. *Bhagavāna*

Munisuvrata Nātha's period also saw Rāma *Balabhadra*, Laxmaṇa *Nārāyaṇa*, and Rāvaṇa *Pratinārāyaṇa*.

RĀJAGṚHA – The city of Rājagṛha occupies a place of great importance in Jain tradition. It is the city of beatitude and nirvana. Besides being the place where *Bhagavāna* Mahāvīra established his religious order, it has been the center of political activities for ages. It has also ruled over a larger part of India for a long period. That is the reason this place has played an effective role in the history of this region.

It was here that four out of the five auspicious events in the life *Bhagavāna* Munisuvrata Nātha occurred (descent, birth, initiation, and omniscience). Of the five hills around Rājagṛha four, namely Vaibhāragiri, Ṛṣigiri, Vipulagiri, and Balāhakagiri have been *Siddha Kṣetra* from where numerous ascetics attained nirvana. (*Nirvana Bhakti* by Ācārya Pujyapāda)

King Jīvandhara of Rajapura got initiated by *Bhagavāna* Mahāvīra. Accompanying *Bhagavāna*, he came to Vipula hill. A little after *Bhagavāna* Mahāvīra's nirvana at Pāvā, he also attained nirvana at Vipula hill.

All the Gaṇadharas of *Bhagavāna* Mahāvīra got liberated from Vipula hill only. This hill is also believed to be the place of nirvana of Jambūswāmī, the last omniscient. King Dhṛtiṣeṇa of Ujjainī (ascetic Sandīva), King Vaiśā<u>kh</u>a of Pāṭalīputra, Vidhuccara Gandhamādana, and many other ascetics also attained liberation from this hill.

Bhagavāna Mahāvīra became an omniscient on the bank of river Ṛjukūlā on Vaiśā<u>kh</u>a *śukla* tenth. Gods at once created the Samavasaraṇa (the divine pavilion for the religious assembly of a Tīrthaṅkara). But in absence of a Gaṇadhara his divine utterance was also missing. At this Indra, disguised as a Brahmin, came to Indrabhūti Gautama and somehow managed to bring him to *Bhagavāna*'s Samavasaraṇa. When there, Gautama was freed of his conceit and got initiated as an ascetic. Immediately followed the first divine utterance of *Bhagavāna* and establishing of the religious order. The date was Śrāvaṇa Kṛṣṇa first and the place was Vipulācala. We are at present living in the period of influence of *Bhagavāna* Mahāvīra. That is the

reason not only this divine utterance but also Vipula has great significance for the followers of Mahāvīra's religious order.

To assess the value attached to Vipula hill by this incident, a mention of just one tradition is enough. In the *Purāṇic* literature of Jains every story begins thus – "*Bhagavāna* Mahāvīra's Samavasaraṇa (religious assembly) was going on at Vipula hill. Śreṇika Bimbisāra, the King of Magadha, came to pay homage to *Bhagavāna*. After salutation he took his allotted seat and asked a question to Gautama Gaṇadhara. Gautam Gaṇadhara replied--". It was not that each and every question was asked by King Shrenik, and that too only at Vipula hill. Such questions were asked at many other places and by many other people. But Digamabara tradition has its own style of presenting these stories and a special importance is given to Vipula hill there. The reason for this appears to be that it was here that the pride of a great scholar like Indrabhūti Gautama was shattered; here only he got initiated; here only the first divine utterance of *Bhagavāna* occurred and the extinct religious order was re-established. It was no ordinary incident. This is the most important incident in any religion.

Muni Sukauśala and *Muni* Siddhārtha (Sukauśala's father) were coming to Rājagṛha city from a nearby hill. On the way, they were killed by a tigress (Sukauśala's mother in his past incarnation). The two died with pious attitude and reincarnated as Ahamindras in the Sarvārthasiddhi Vimāna (a divine dimension).

Although the *Harivaṁśa* clan ruled Rājagṛha for centuries, it became famous first of all during the reign of Jarāsandha. He was a very powerful ruler. He extended his domain to include almost half of Bharata area. King Kaṁsa of Mathura was his son-in-law and a regional head. He was extremely cruel and proud. Śrīkṛṣṇa killed him and freed the people from his injustice and oppression. But this infuriated emperor Jarāsandha and made him their enemy. He attacked the Yādavas of Mathura seventeen times. Disturbed by these continued attacks and in order to gather enough power, they migrated from Mathura, Śauryapura, and Vīryapura to the west coat and founded the city of Dvārakā in the sea. Later they fought the decisive battle with Jarāsandha at Kurukṣetra. Here Śrīkṛṣṇa killed Jarāsandha to become Ardhacakri (ruler of half Bharata) *Nārāyaṇa*. Śrīkṛṣṇa retained Dvārakā

as his capital. This reduced the importance of Rājagṛha, which was then called Girivraja.

Rājagṛha regained its political importance during the reign of emperor Śreṇika Bimbisāra of Śiśunāga clan, who made Rājagṛha his capital. The period of his reign is accepted as 601-552 B. C. During the reign of Śreṇika, Magadha empire was supposed to be the most powerful state in northern India. Initially Śreṇika was a follower of *Bhagavāna* Buddha. But later he became a follower of *Bhagavāna* Mahāvīra.

Ajātaśatru ascended the throne of Rājagṛha after Śreṇika. He, in fact, imprisoned his father Śreṇika and snatched the kingdom. He conquered many kingdoms to expand his domain. It was he who usurped the republics of Vaiśālī and Malla. During the earlier part of his reign Rājagṛha was the capital of his empire. But later he shifted his capital to Campā city. After him his son, Udāyī, founded Pāṭalīputra and shifted his capital there. After this Rājagṛha never regained its past glory.

Today Rājagṛha is a small town. Its importance is only as a pilgrimage center. Jains consider the five surrounding hills Vipulachala, Ratnagiri, Udayagiri, Sravanagiri, and Vibharagiri as their pilgrimage centers. These are called Pancapahādī (five hills). The Buddhists consider Gṛddhakūta hill as their pilgrimage center. There is also a belief that the first Buddhist religious assembly was organized at the Saptaparni cave. Other places worth a visit are Sonābhaṇḍāra cave, Maṇiyāra Maṭha, the prison of Bimbisāra, Jarāsandha's arena, and ruins of the ancient fort. Rājagṛha also has sulphur (hot water) fountains having water with curative properties.

BHAGAVĀNA **NAMI NĀTHA** -- He was born to queen Barmilā, the wife of King Vijaya (belonging to the Ikṣvāku family and Kāśyapa *gotra*) of Mithilā city in Baṅga state. In due course he married and ascended the throne. When through his *Avadhi-jñāna* he knew about Tīrthaṅkara Aparājita, he got detached and renounced the world to become a sky-clad ascetic. After the formal two-day fast seeking alms he came to Vīrapura city and was served food by King Datta. He then commenced harsh austerities and in due course attained omniscience. After stablishing the religious order he wandered around spreading his

spiritual message. In the end he attained nirvana at Sammeda Śikhara. The story of Jaya Sena *Cakravartī* is connected with the period of *Bhagavāna* Nami Nātha. His attending deities were Gomeda Yakṣa and Bahūrapaṇi Yakṣiṇī.

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BHAGAVĀNA NEMINĀTHA

Jain tradition believes in twenty-four *Tīrthaṅkaras* during the current half cycle of time. These individuals are the best among men of their time in beauty, virtues, knowledge, power and other qualities. Due to their spiritual accomplishments they become universally venerated. After attaining omniscience they preach the path of beatitude of the self, leading to liberation. They do not establish some new religion but re-establish and propagate the religious ford that had lost its hold over human mind. That is the reason they are called *Tīrthaṅkaras*. All the *Tīrthaṅkaras* are equally venerable but incidents from the lives of Ṛṣabhadeva, Neminātha, Parśvanātha, and Mahāvīra are unique. Their divinely compelling personalities performed decisive roles in bringing about revolutionary changes in and giving radically new direction to the ethos of their respective times and. The biography of Ṛṣabhadeva has already been given. Brief biographies of the latter three follow.

BIRTH

Bhagavāna Neminātha was born in the Yaduvaṁśa branch of the Harivaṁśa clan. In the Harivaṁśa clan there was a glorious king named Yadu who started the Yaduvaṁśa branch. King Yadu had one son named Narapati who had two sons Śūra and Suvīra. Suvīra got the kingdom of Mathura and Śūra founded the city of Śauryapura in the Kuśadya country and became the king. Śūra and Suvīra had a son each named Andhakavṛṣṇi and Bhojakavṛṣṇi respectively. Andhakavṛṣṇi had ten sons and two daughters, Kuntī and Mādrī. Among the ten sons Samudravijaya and Vasudeva were the eldest and the youngest respectively. The names of the three sons of Bhojakavṛṣṇi were Ugrasena, Mahasena and Devasena.

Samudravijaya became the king of Śauripura. He was married to a princess named Śivadevi who was made the senior queen. On the thirteenth day of the bright half (*śukla*) of the month of Vaiśākha she gave birth to the twenty second *Tīrthankara* Neminātha. Gods, kings of gods, and men celebrated the auspicious event of the birth of *Bhagavāna*a with great fan-fare. Vasudeva, the youngest brother of king Samudravijaya, was married to princesses Rohiṇī and Devakī. Rohiṇī gave birth to Balarāma and Devakī to Nārāyaṇa Kṛṣṇa.

During that period the most powerful ruler was king Jarāsandha of *Rājagṛha*. When he came to know that Kṛṣṇa has killed his son-in-law Kaṁsa, he was furious at the Yādavas. Many a time he sent his son Kālayavana and brother Aparājita with some army contingents to punish Yādavas but every time they were defeated by the Yādavas. Kṛṣṇa killed Jarāsandha's brother and son both. This added fuel to the fire and Jarāsandha launched a final attack with his great army. When Yādavas got this information through their spies they called an emergency meeting of the whole clan. After due deliberations a strategic decision was taken that the clan should migrate to some safe area in the western part of the country. As a result all the Yādavas from Śauryapura, Viryapura, and Mathura migrated to the West Coast of the country and founded the city of Dvārakā. The governance of the new city was handed over to Kṛṣṇa. Ugrasena, the king of Mathura and father of Kaṁsa was given the kingdom of Giranāra. Nemikumāra was still an infant.

THE TEST OF STRENGTH

Bhagavāna had grown to be a youth. Kṛṣṇa had become Nārāyaṇa. His armoury was equipped with *Sudarśana Cakra*, *Śārṅga* bow and other specific weapons of the individual who attains the status of Nārāyaṇa. Kṛṣṇa had attained the status of Nārāyaṇa by virtue of conquering half of Bharata-khaṇḍa. However, *Tīrthankara* Neminātha commanded great respect among all Yādavas including Kṛṣṇa.

In the assembly one day there was a discussion about who was the strongest person of that period. Balarāma and other Yādavas said – "There is no one in the three worlds who can match *Bhagavāna* Neminātha in strength. He is a *Tīrthankara*, no one can be his equal." At these words Kṛṣṇa looked at *Bhagavāna* and said with a smile,

"*Bhagavāna*! If you are so strong why don't we test it by arms-wrestling?" *Bhagavāna* replied, "Brother! Why bother. If at all you want to test my strength just shift my foot from the ground." Kṛṣṇa got up and tried to shift *Bhagavāna*'s foot using all his strength. He could not move even a toe of the foot. Joining his palms Kṛṣṇa commented, "*Bhagavāna*! You are phenomenally strong."

Once again a similar incident occurred. One day Nemikumāra was enjoying the company of his sister-in-laws (wives of Kṛṣṇa). Jāmbavanti, one of the queens of Kṛṣṇa, taunted him with praise of her husband's valour. At this Nemikumāra got up and went into the armoury of Kṛṣṇa. Without any hesitation he stepped on the serpent-pedestal and lifted the *Śārṅga* bow, strung it and playfully twanged many times. He also lifted and blew the *Pañcajanya* conch-shell. No one in the world has the strength to disturb these things belonging to Nārāyaṇa. But the strength of a *Tīrthaṅkara* surpasses even that of Indra (king of gods), *Cakravartī*, and Nārāyaṇa.

When Kṛṣṇa heard the twang and the booming sound of the conch-shell he got apprehensive and rushed to his armoury. He saw Nemikumāra blowing the conch-shell with the bow in the other hand. He thought, "*Bhagavāna* is exceptionally strong. How will I rule the country if he becomes an adversary." He affectionately took *Bhagavāna* into the palace.

He gave this matter a serious thought and sent an emissary to king Ugrasena with the marriage proposal of Nemikumāra with his daughter Rājīmatī (Rājula). Ugrasena was pleased to accept the proposal.

MARRAIGE

At proper time Nemikumāra's marriage procession set out for Junagarha. Throngs of Yādavas and other kings accompanied in a variety of vehicles. One end of the procession was still in Dvārakā when the other reached Junagarha. The bridegroom was riding a chariot. When the chariot reached Junagarha Rājula was standing with her friends in the balcony of her palace to get a glimpse of her beloved. She was filled with an unprecedented excitement. All of a sudden Nemikumāra saw a large number of animals herded and cordoned in an

open area howling with fear. He asked the driver, "Man! Why such large number and variety of animals have been cordoned?" The driver courteously replied, "Prabho![19] These animals are to be butchered to provide different varieties of meat preparations for the non-vegetarian members of your marriage party."

Shocked with the reply, Nemikumāra uttered, "Driver! Please stop the chariot. These mute animals will not be butchered in name of my marriage. I have no desire for such marriage. Please set the animals free." The driver stopped the chariot and at once set the animals free. Filled with compassion the prince stared at the animals running and leaping away with relief and joy of freedom. His compassion saw no bounds. He was filled with disgust for ephemeral mundane pleasures. He decided to pursue the path of eternal happiness and not get ensnared in these fleeting pleasures. He discarded the ornaments he was wearing and returned to Dvārakā. He sought permission from his parents, relatives and friends and left for jungle. Kṛṣṇa's plan succeeded.

INITIATION OF *BHAGAVĀNA*

Innumerable gods, kings of gods, and humans followed *Bhagavāna*. He came to Giranāra hills and halting at a place he discarded his dress and regalia. Pulling out his hair he set down in lotus-posture, uttered "*Om Namo Siddhebhyaḥ*" and commenced his meditation. Along with him many other people also turned into unclad ascetics.

INITIATION OF RĀJĪMATĪ

In the bridal dress Rājula appeared to be the queen of gods personified. She was dreaming of the enchanting union with her beloved. Her dreamland disintegrated with the blast of news that Nemikumāra has renounced marriage and become an ascetic. She became unconscious and collapsed. When she regained consciousness she kept on crying for some time. She uttered sobbing; "He has been my husband for last nine births. Even during this life he is my object of worship. He has not abandoned me. He has, in fact, gestured me to come after him. I will follow the path he took."

Parents and relatives tried to dissuade her, "Daughter, you are too young for austerities. We will marry you to some other suitable prince." But she had only one answer – "A faithful and devoted wife has only one husband. I have been betrothed to Nemikumāra. He is everything to me. I will follow the path he has taken."

She discarded all her clothes and ornaments and wrapped in a single sheet of cloth (*sāḍi*) went to Giranāra hills. Climbing some distance she entered a cave and started intense austerities.

There is hardly any other instance of some woman making such great sacrifice for her unloving husband. Rājīmatī is the epitome of greatness of women of the world. Rājula! Sacrificing your ambitions and yourself you have turned into a beacon for the disorientated women of all times. Obeisance to you!

ATTAINING OMNISCIENCE

Only after fifty-six days of intense austerities and meditation *Bhagavāna* cleansed the soul of all blemish. Through his austerities he destroyed all vitiating *karma*s and acquired the quartet of infinite knowledge-perception-bliss-potency on Āśvina *śukla* first. He became all knowing and all seeing. Gods and their kings and humans worshipped him with devotion. His first divine utterance and establishing of the religious order came about in the divine assembly on Giranāra hills.

After this he wandered around in various countries and spread the light of religion.

THE GURU OF KṚṢṆA

In *Chāndogya Upaniṣad* the name of the guru of Devakī's son Kṛṣṇa is given as Ghora Angiras who gave him lessons in *ahiṁsā*. According to the Jain belief it was *Bhagavāna* Neminātha who taught *ahiṁsā* to Kṛṣṇa. Famous Buddhist scholar Dharmananda Kauśāmbī, in his book *Bhāratīya Saṁskṛti aur Ahiṁsā*, has mentioned of the possibility that Ghora Angiras and Neminātha were names of the same person. Scholars should give some thought to this speculation.

NIRVANA OF *BHAGAVĀNA*

After his wanderings in northern India *Bhagavāna* Nemināṭha arrived at Giranāra hills. Ceasing all activities he commenced his final meditation. Destroying the remaining non-vitiating *karmas* he attained nirvana at Giranāra hills on Āṣāḍha Kṛṣṇā eighth. He became Siddha *Bhagavāna*. He got eternal freedom from the cycles of reincarnations.

THE HISTORICITY OF NEMINĀTHA

Bhagavāna Nemināṭha was a cousin of Kṛṣṇa. Like Kṛṣṇa he too was a historical person. Detailed biography of Nemināṭha is available in Jain *Purāṇas* (hagiographies). While writing about Kṛṣṇa historians have accepted him as a historical person but neglected his contemporary Nemināṭha. This is a matter of concern.

Although there is no uniformity in the details of Yaduvaṁśa lineage available at various places in Vedic literature, Ariṣṭanemi (another name of Nemināṭha) and Nemināṭha find mention at many places. *Harivaṁśapurāṇa*[20] states that *Vṛṣṇi* had two sons, Svafalka and Chitraka. Among the twelve sons of Chitraka one was Ariṣṭanemi. Thus Nemināṭha and Kṛṣṇa were cousins and their grandfather was Yudhajita.

In *Prabhāsa Purāṇa* Nemi Jina finds mention as – "On the pious hill Raivataka (Giranāra) Nemi Jina got liberated."

In the *Prabhāsa* section of *Skanda Purāṇa* it is mentioned that –

'During the last part of his life Vāmana indulged in austerities. As a result Śiva appeared before him. That Śiva was sitting in the lotus posture. His complexion was dark and he was unclad. Vāmana called him Nemināṭha. In this torturous Kalikāla (the worst of the four Vedic ages, the current one) he is the destroyer of sins. Merely beholding him and touching him will give benefits of millions of *yajñas*.

In Jain tradition also Nemināṭha is described as dark complexioned, unclad, and sitting in lotus posture. Another fact is that Śiva is not generally believed to be dark complexioned. This is a common feature in Vedic *Purāṇas* that they show great men of non-

Vedic traditions as incarnations of Viṣṇu or Śiva. They have accepted Ṛṣabhadeva as the eighth incarnation of Viṣṇu. In the same way Neminātha has been shown as an incarnation of Śiva.

In the Buddhist work *Laṅkāvatāra* (third transformation) where numerous names of the Buddha are listed one of the names is Ariṣṭanemi.

Col. Todd states – *It appears to me that in the ancient period there* were four enlightened personages. Of these the first was Ādinātha (a name of Ṛṣabhadeva) and the second was Neminātha. To the Scandinavian people Neminātha was their primary deity known as Odin and to the Chinese their primary deity Fo.

As far as archaeology is concerned many images of Neminātha and epigraphs related to him have been found. In Prabhāsa Pattan (in Saurashtra) a copper plate of King Nebuchadnazzar of Babylon has been found. His period is accepted as 1140 BC The writings on the copper plate have deciphered and are read as follows –

"The lord of Revānagar, god of high descent, Nebuchadnazzar has come, he has come to the city (Dvārakā) of Yadurāja (king of Yādavas). He has built a temple... the Sun and submitted for ever to god Nemi who is the god of the heaven like Raivata hill."[21]

In Mathura two images of the Kuśāṇa period (about 2000 years back) have been found where Neminātha is sitting in lotus posture and Balarāma and Kṛṣṇa stand on his flanks.

An epigraph dating 1121 AD from Kallar Gudda (Shimoga) in southern India mentions that when Neminātha attained nirvana the city of Ahicchatra was ruled by Viṣṇugupta.

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BHAGAVĀNA PARŚVANĀTHA

BIRTH

Bhagavāna Parśvanātha was born in Varanasi City of the Kāśī State on Pauṣa Kṛṣṇā eleventh. His parents were King Viśvasena and queen Vāmādevī. In some Jain books the names of his parents are mentioned as Aśvasena and Varmilā or Varmā. King Aśvasena belonged to the Ugra clan of Kāśyapa *gotra* (caste name). He was a descendant of Brahmadatta *Cakravartī*. In Hindu *Purāṇa*s also his name can be found in the list of descendants of Brahamadatta *Cakravartī*. In Buddhist Jataka literature this name is mentioned as Viśvasena. On his birth Indras, gods, and humans celebrated the auspicious birth-event with great fan fare. He was the twenty-third *Tīrthaṅkara*.

PROMINENCE OF VARIOUS HERMITS

During that period Varanasi was considered to be one of the more affluent cities. It had trade connections with distant countries through land and river routes. The inhabitants were happy and affluent.

Besides being a commercial center this city was also a religious center. During that period the banks of river Ganges remained ever crowded with hermits who had renounced household. In a variety of garbs these hermits indulged in strange practices. Their garb and practices had hardly any relation with religion or rationality. The Hottiya hermits made sacrificial offerings in fire. The Kottiya hermits slept on the ground. The Pottiya were dressed. The Jaṇṇī hermits performed *yajña*. The Thālas carried all their belongings. The Huṁboṭṭas carried a bowl. The Dantukkhaliyas ate raw grains grinding them with their teeth. Miyaluddhayas killed animals. The Ambuvāsīs remained standing in water. Besides these many more hermits including Bilavāsī, Jalavāsī, Rukkhamūla, Sevālabhakkhi, etc. frequented that area. A detailed and interesting description of these hermits is available in *Uvavāī Sūtra*.

In Buddhist Jataka literature also, description of strange forms of penance of those days is available. Some hermits would continuously

swing, some rested on bed of thorns, some would have five types of fire around them, some always squatted, and some continuously took bath.

HUMBLING A HERMIT

Parśvakumāra was now sixteen years old. One day he went for an outing in the jungle with his friends. On the banks of the Ganges he saw a hermit. That hermit was none other than his maternal grand father Mahipāla who became a hermit after his wife died. The prince saw that he was doing the five-fire penance. There were four pyres burning on his four sides, the fifth fire being the scorching sunrays over his head. The prince got down from his elephant and went to stand near the hermit. He did not even care to offer greetings. This appeared very discourteous to the hermit. He thought – "I am a venerable hermit, much senior in age, and even his grandfather. This conceited prince fails to show even the courtesy of a proper greeting." And he got very angry.

Just then the prince said, "You are very proud of your evil penance but you don't know how many beings are destroyed by your ignorant activity. See here, a pair of snakes is burning with this log of wood." The hermit got up in anger and split the log with an axe. A scorched pair of snakes fell from the log. Seeing this the hermit left with anger and shame. Parśvanātha recited *Ṇamokāra* Mantra and gave a sermon to the dying pair of snakes. The soothing words inspired them to breathe their last with equanimity enduring the intolerable agony. They reincarnated as Dharaṇendra and Padmāvatī, the king and queen of gods of the glorious Nāgakumāra species.

On the other hand hermit Mahipāla, peeved at the insult, died in anger and with evil thoughts and reincarnated as Sambara diety of the *Yyantara* species.

DETACHMENT AND RENUNCIATION

Parśvakumāra was now thirty years old but still unmarried. He had refused to marry. One day while he was sitting in the assembly an emissary of king Jaisena of Ayodhya came and presented him a horse from Bhagalī[22] State and some other gifts. The prince accepted the

gifts, honoured the emissary and asked about the glory of Ayodhya. The emissary informed him in details about the glory of Ayodhya and also about *Bhagavāna* Ṛṣabhadeva. The story of *Bhagavāna* Ṛṣabhadeva triggered his thought process – "Blessed is *Bhagavāna* Ṛṣabhadeva who pursued the path of purity of the self and attained the status of Siddha. And here I am, still caught in a dilemma. Now I should not hesitate even for a second and proceed on the path of beatitude of the self."

His contemplation went on and one day he sought permission from his parents and family members and renounced the kingdom to proceed to Aśvavana (jungles of Ahicchatra). Followed by a large crowd he stopped and sat on a rock. He discarding his clothes and ornaments, puled out his hair, uttered *Om Namo Siddhebhyaḥ* and commenced his meditation.

TERRIBLE AFFLICTION BY *SAṀVARA* DIETY

Wandering around for four months *Bhagavāna* once again came into the same jungle. He took a resolution and sat down to meditate for a duration of seven days. Around that time Saṁvara god was going some place. Flying over that area his celestial vehicle suddenly stopped. With the help of his *avadhi jñāna* (extrasensory perception of the physical dimension) he saw Parśvanātha meditating. His feeling of revenge inherited from earlier birth made him angry. With his divine powers he launched terrible afflictions. He caused cloudburst, hail storm, and rock-storm. Transforming him-self into a variety of horrifying apparitions he tried to terrorize Parśvanātha. Turning into a beautiful woman he tried to disturb Parśvanātha's meditation. He made every effort to cause pain to Parśvanātha but that serene, brave and accomplished yogi could not be disturbed. With complete dissociation from his body he was involved solely in his inner bliss. That diety continued his afflictions for seven days.

Then the throne of Dharaṇendra and Padmāvatī shook. With their *avadhi jñāna* they saw Saṁvara god causing these afflictions on their benefactor *Bhagavāna*. They at once arrived at that spot. Dharaṇendra saw the scene of a deluge and rocks strewn all around. He transformed him-self into a large serpent and raised *Bhagavāna* above the water level. Raising his seven hoods he created a canopy over *Bhagavāna*'s

head. Padmāvatī also stood raising a white canopy. Angry Saṁvara attacked Dharaṇendra also with various weapons but Dharaṇendra effectively countered them. After this incident that place became popular as Ahicchatra.

OMNISCIENCE

Progressing in his *śukla dhyāna* (purest meditation) *Bhagavāna* reached the fourth loftiest level. He destroyed *Mohanīya karma* (deluding *karma*) followed by *Jñanāvaraṇa*, *Darśanāvarana*, and *Antarāya karmas*. Now he acquired omniscience. As soon he acquired omniscience all afflictions automatically ended. Gods and Indras came and worshipped him on this auspicious event of acquiring *Kevala-jñāna*.

The establishment of the religious order and the first discourse was also accomplished there. Sitting on the throne in the divine pavilion *Bhagavāna* uttered the first divine words. From the Siddheśvara temple in Kalluragaddu (district Shimoga) an epigraph has been found according to which king Priyabandhu, the then ruler of Ahicchatra came to the *Samavasaraṇa* to perform worship. Svyambhu, the king of Gajapura (Ayodhya) also came with his family and after paying homage got initiated. He became the head of the *Gaṇadharas* of *Bhagavāna*. His daughter, Prabhāvatī also got initiated as an *aryā* (female ascetic) and became the head of the female ascetics (*āryikā saṅgha*). Rid of his feelings of vengeance, Saṁvara god also took refuge with *Bhagavāna* and became righteous.

The areas where *Bhagavāna* wandered for the spread of religion are – Aṅga, Baṅga, Kaliṅga, Magadha, Kāśī, Kauśala, Avantī, Kuru, Puṇḍū, Pāñcāla, Vidarbha, Daśārna, Saurāṣṭra, Karnāṭaka, Koṅkaṇa, Lāta, Kaccha, Kāśmīra, Śāka, Pallava, and Ābhīra states. Archaeologist Major General Furlong believes that *Bhagavāna* also went to Tibet. Wherever he went he effectively influenced the masses and made them his devotees.

NIRVĀNA

Bhagavāna worked for promotion of religion for 69 years and seven months. At the prime age of 100 years he came to Sammeda

Shikhara (district Hazaribagh, Bihar) and got liberated after destroying the non-vitiating *karmas* on *Śrāvaṇa śukla* seventh.

UNIVERSAL INFLUENCE OF *BHAGAVĀNA* PARŚVANĀTHA

Bhagavāna Parśvanātha had a magnetic personality. His personality and sermons wielded an enormous influence over masses. Hisotrians[23] have commented about his religion as follows –

"The religion of Śrī Parśvanātha *Bhagavāna* was absolutely practical. To abandon violence, falsity, stealing, and possessions, this four-dimensional discipline (*saṁvara*; blockage of inflow of *karmas*) was his religion. He promoted it throughout India. In that remote antiquity this was the first example of giving such organized form to *ahiṁsā*. Eighth century BC, when *Bhagavāna* Parśvanātha preached his *Cāturyāma* (four dimensional), is indeed very remote past; it is almost the Upaniṣadic period, even predating it."

Bhagavāna's *Cāturyāma* religion had far reaching influence. All the founders of various religions drew considerably from Parśvanātha's *Cāturyāma* while formulating their religious doctrines. Of these the most prominent are Gośālaka, the founder of Ājīvaka sect, and the Buddha, the founder of Buddhism. The profound impression of *Cāturyāma* on the life of the Buddha is clearly evident. In the beginning of his career he became a disciple of ascetic *Pihitāśrava* of Parśva-sect and was called Buddhakirti. The *Aṣṭāṅgika mārga* (the eight limbed path) he propagated later includes *Cāturyāma*.[23] The *Cāturyāma* religion of the *Nirgranthas* (Jains) had also influenced the members of *Bhagavāna* Buddha's family. Vappa, uncle of the Buddha, was a follower of this Parśva-sect.

During that period *yajñas* based on violent activities was popular in the Vedic sects. Mortification of body was considered penance. The *Cāturyāma* religion of Parśvanātha shook the Vedics to their core. That was the reason that the seven hundred disciples of hermit Mahipāla got initiated as ascetics at the feet of Parśvanātha. Not only that, it was the time of inception of spiritualism in the predominantly pantheistic Vedic tradition. In fact, the spiritualism discussed in *Upaniṣads* is inspired by sources other than the *Vedas* and, in all probability, they are the teachings of the *śramaṇas* of Parśvanātha's tradition.

The evidences of how much the common masses were influenced by *Bhagavāna* Parśvanātha can be found in the lifestyle of millions of aborigines of Sarāka, Sadgopa, and Raṅgīyā castes, spread around in regions of Bengal, Bihar, and Orissa. Although they have drifted away from the mainstream of Jainism, they still believe Parśvanātha to be their original family deity. The traces of sentiments of Parśvanātha's Jainism are still imbedded deep in their psyche. They still believe in *ahiṁsā*, they are vegetarians, avoid eating after sunset, drink filtered water, visit Jain pilgrimage centers, worship Ariṣṭanemi, Parśvanātha, and Mahāvīra, and fast on eighth and fourteenth day of every fortnight. The Bhīla aborigines living around Sammeda Śikhara hills are staunch devotees of Parśvanātha. As an expression of their reverence for *Bhagavāna* Parśvanātha they have changed the name of Sammeda Śikhara pilgrimage to Parasanātha Hills, which has become more popular now.

Besides the masses, Parśvanātha wielded great influence over the ruling class as well. He initiated King Svayambhu of Gajapur, King Aśvasena and queen Vāmādevī of Kāśī as ascetics. King Durmukha of Pañcāla, King Bhima of Vidarbha, king Nāgajit of Gāndhāra, king Priyabandhu of the Gaṅga dynasty of Ahicchatra, and many other contemporary rulers became his followers. In the later period the followers of the Parśva-sect included king Karakaṇḍu of Kaliṅga; the eight royal families of the Vajji Union including the Licchavīs; king Ceṭaka, the president of the Vajji Union; and king Siddhārtha, *Bhagavāna* Mahāvīra's father. During that period Jainism was called Parśvapatya *dharma* or the religion of Parśvanātha.

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BHAGAVĀNA MAHĀVĪRA

BIRTH

The capital of the Licchavī republic of the Vajji Union was Vaiśālī. It was the most powerful republic of the Union. The chief of the republic was king Ceṭaka. Her elder daughter, Triśalā or Priyakāriṇī, was married to king Siddhārtha. The name of his seven-storey palace was Nandyāvarta. Mother Triśalā gave birth to *Bhagavāna* Mahāvīra on Caitra *śukla* thirteenth.

VAIŚĀLĪ

Vaiśālī was a republic. It was called the Vajji Union or the Union of Licchavī Republics. This Union combined the Vajji Union of Videh and the Licchavī Union of Vaiśālī. After a treaty between the two unions the chief of the Videha republic was elected the president of this union and Vaiśālī became the capital. This union comprised of nine republics of eight clans. All these were sub-clans of the Licchavī clan. Largest among them was the Jñātravaṁśa clan, others being Bhogavaṁśa, Ikśvākuvaṁśa, Kauravavaṁśa, Licchavīvaṁśa, Ugravaṁśa, Videhakula, and Vajjikula (Vṛjakula). As they all belonged to the main Licchavī clan they remained organized. In this Union no other people but the members of these eight clans had the ruling rights. Only these Licchavī clans elected the members of the governing body and every member of this body was called a king. When a new king was elected he was anointed with due celebrations in a river called Abhiṣeka or Maṅgala Puṣkariṇī. No one except a Licchavī was allowed to bathe in this river. It was covered by an iron grill and was protected by armed guards.

Vaiśālī had three districts – Vaiśālī, Kuṇḍagrāma, and Vaṇijyagrāma. They were located in southeast, northeast, and west directions. Kuṇḍagrāma or Kuṇḍapura had two parts – Kśatriya Kuṇḍapura and Brāhmaṇa Kuṇḍapura. The former was largely populated with *kśatriya*s and the latter with Brahmins. In Vaṇijyagrāma mostly trading communities lived.

In the Licchavī republic all decision were taken unanimously. If there was some difference of opinion on some occasions, decision was taken by voting. Neighboring the Vajji Union were Malla Union and Kāśī Kola Union.

Vajji union had a peace treaty with these two unions. If any of the three unions was attacked a joint meeting of the three unions was called and a commander of joint forces was elected; who then formed his war cabinet.

Vaiśālī had unlimited wealth. It had 7777 mansions, 7777 secret abodes (like basements), 7777 entertainment centers and gardens, and 7777 streams. Of these 7000 were embellished with golden *kalaśa* (torus moulding often resembling a pitcher), 7000 with silver *kalaśa*, and 21000 with copper *kalaśa*. The Licchavīs of Vaiśālī were freedom and pleasure loving. They were highly fraternal. If one Licchavī fell sick every Licchavī will visit him. They were very fond of colourful dresses and festivities. Once *Bhagavāna* Buddha had said to *Ānanda* – "Those who have not seen gods of thirty-three heavens should see these Licchavīs of Vaiśālī."

Ajātaśatru, the son of Śreṇika Bimbasāra of the Śiṣunāga dynasty, and Samudragupta of the Gupta dynasty both were grandsons of the Licchavīs of Vaiśālī. And these two were responsible for the destruction of Vaiśālī.

KUNDALPUR

It was a big city at the time of Mahavira and ruled by the king Siddharth , father of Mahavira. It is the birth place of Mahavira. At present no archaelogical evidents are available to locate the Janmabhumi Kundalpur but traditionally from centuries people worship Kundalpur, located at present in Nalanda district as birth place of Mahavira. Some people try to identify Kundalgram near Vaisali as birth place but most of the people believe the birth place as Kundalpur of Nalanda.

NAMING CEREMONY

Since the birth of *Bhagavāna* there was a continued growth in the glory, power, influence, wealth, and affluence of his parents. Therefore,

they named the child as Vardhamāna (having continuous growth). One-day infant *Bhagavāna* was swinging in his gem studded cradle when two bard-ascetics came. They had some philosophical doubts. As soon as they saw *Bhagavāna* these doubts were removed. With devotion they named him Sanmati.

One day *Bhagavāna* was playing a game called *āmalī krida* in the Pramad garden with his friends. In villages this game is played even today. This game is played with a tree as the target. From a fixed spot every boy races towards the tree, climbs it, comes down, and returns to the starting point. The first to come is the winner. The winner has to be taken around the field piggyback by all the other players one by one. In order to test the strength and bravery of prince Vardhamāna Saṅgama god came there in the disguise of a serpent. The serpent wrapped itself around the trunk of the tree and started hissing. All the children ran away with terror but Vardhamāna was free of any terror or fear. He playfully stepped on the hood of the serpent. The god conceded defeat. He transformed him-self into a goat-faced man and carried home prince Vardhamāna and one of his friends on his shoulders and a third boy holding his finger. He recited a panegyric for *Bhagavāna* and said, "*Bhagavāna*! Your strength and valour are unparalleled. In this world you are invincible. Indeed you are Mahāvīra (great warrior)." Since that day he became popular as Mahāvīra.

According to archaeologists the name of this goat-faced god was Harinaigameśī. The scene of Harinaigameśī taking Vardhamānaa and his friends home is engraved on a stone tablet of Kuśāṇa period displayed in the Mathura museum.

Inspired by such incidents people started calling him Vīra and Ativīra also. Thus he was known to the world by these five names.

RENUNCIATION AND INTITIATION

In due course his childhood ended and he became a youth. But with youth did not come the usual liveliness and excitement. He was a prince but awaiting him the flower of the power of the republic was wilting. All his activities were without any desire. He was a detached and ponderous yogi. *Tīrthaṅkara* is born to show the path of beatitude to the beings of this world. He is called the universal-guru. There is no

teacher who can impart the conventional knowledge of letters to him. The world and its inherent nature are his book. Every moment he ponders over it and absorbing the essence moves in the direction of the fundamentals of immortality.

When his rumination reached a climax he decided to renounce the world and get initiated. He did not elope silently on some dark night without informing someone. He informed his parents and other members of the family and sought their permission; proceeded to Jñātrakhaṇḍa garden, a garden belonging to the *kśatriya*s of Jñātra clan and located northeast of Kśatriya Kuṇḍapura; discarded his clothes, got initiated as other *Tīrthaṅkara*s did, and commenced his meditation.

SPIRITUAL PRACTICES OF MAHĀVĪRA

Demands of his sense organs or cravings of mind never dominated him. He disciplined his mind and senses with unprecedented strictness. Once he chanced to wander into the Lāḍha country inhabited by primitive aborigines who treated him savagely. They unleashed hunting dogs at him. Seeing his strong and beautiful body, made radiant by austerities, many women tried to seduce him with gestures, sweet words, and even by wantonly rubbing their naked bodies with his. Many people pelted stones at him and many others worshipped and made offerings to him. But he was equanimous to all this. He was devoid of both attachment and aversion. In a cremation ground in Ujjaini, Rūdra (a demonic deity) inflicted grave afflictions on him but he remained unmoved.

For twelve years he observed absolute silence. But his introvert silence was pregnant with the treasure of truth. This silent truth started removing the dogma of falsity and veil of irrational ignorance engulfing the human psyche. His ire-less silence and compassionate attitude had profound influence over masses.

THE DELIVERENCE OF CANDANABĀLĀ

Slavery was prevalent in India during that period. Kidnapped beautiful women were displayed and auctioned on road crossings. From far away countries, shiploads of beautiful women were brought to Bharukaccha port and sent to markets of Śrāvastī, Kauśāmbī, Vatsa,

Avantikā, and other markets for selling. In the same way male slaves were also auctioned. Kings and affluent families bought these slaves. Female slaves were used for carnal pleasures and male slaves for manual labour and they all were treated like animals. In *yajña*s these slaves were offered as gifts to sages.

Candanabālā, the youngest daughter of king Ceṭaka of Vaiśālī was one day enjoying a ride in a swing in the garden with her friend. A Vidyādhara (a species of gods) saw her, abducted her, and took her in his celestial vehicle (*vimāna*). After this she was sold many a time but her chastity was not violated. No one could gather the courage to do so. At last she was brought for sale to the market in Kauśāmbī. A religious merchant named Vṛṣabhadāsa saw her when he came out of a Jina temple. He at once realized that she was from some upper caste cultured family and ill fate was responsible for this predicament. With compassion he bought her and brought her home. He told his wife, "We are unlucky not to have any child. Fortune has blessed us with this beautiful girl. We will accept her as our daughter. Please take proper care of her.

The merchant treated her like daughter and took care of all her needs but his wife was of doubting nature. She found the behaviour of her husband dubious. She felt as if her husband had placed a snake on her head. She became jealous of Candanā. One day the merchant had to go out of town on some business. Before going he once again asked his wife to take proper care of their adopted daughter. But as soon as the merchant left the suppressed jealousy of his wife surfaced. She took scissors and cut the long hair of Candanā to mar her beauty. After that she shackled her and put her into a dark cellar. In an earthen bowl she gave her Kodo rice (A type of grain) mixed with coarse.

Around that time *Bhagavāna* Mahāvīra came to Kauśāmbī, the capital of Vatsa State. He came near the gate of the merchant's house. When Candanā saw *Bhagavāna* coming to seek alms she was filled with joy and devotion. She forgot her wretched condition and that she had nothing suitable to offer to *Bhagavāna* who was venerated in the three worlds. She was eager to offer the sublime piety and devotion at *Bhagavāna*'s feet. Tears of joy flowed from her eyes. She stepped ahead to offer the stale rice she had in the earthen pot to *Bhagavāna*. With the miraculous influence of *Bhagavāna* her shackles were broken,

her silky hair reappeared on her bald head, the earthen pot turned to a golden pot, and the stale rice turned into savoury food. *Bhagavāna* accepted with complete detachment a little food from her in his cupped palms and returned to the jungle.

Gods in the sky and humans in the city praised Candanā's fortune. Just then the merchant returned. He was pleased at the good fortune of her daughter and angry at the behaviour of his wife. This incident of offering of food by Candanā to *Bhagavāna* became the talk of the town. The news reached the palace as well. The queen of the Vatsa State, Mṛgāvatī, was curious to meet this unique and lucky woman who got the opportunity to offer alms to *Bhagavāna*. She came to the house of merchant Vṛṣabhadatta and met Candanā. She was taken aback to find that the woman she had come to meet was none other than her own sister. She heard Candanā's story and took her along to the palace. From there her brother Siṁhabhadra took her to Vaiśālī. This bitter experience filled Candanā with detachment even at that early age. When *Bhagavāna* attained omniscience, Candanā came to him and got initiated by him as an *āryikā*. In due course, with her ability and spiritual accomplishments, she became the head of the organization of 36,000 *āryikā*s.

Rejecting the savoury food of palaces *Bhagavāna* accepted stale rice from a slave girl. This incident drew attention of the masses towards the appalling consequences of slavery. This, in due course, resulted in total abolition of slavery in India.

THE OMNISCIENCE

After twelve years of rigorous austerities and spiritual practices and remaining completely silent throughout, *Bhagavāna* came to banks of Ṛjukūlā River near Jṛmbhika village and sat in meditation. He destroyed all perversions and vitiating *karma*s and acquired the quartet of infinites including *Kevala-jñāna* on Vaiśākha *śukla* tenth. He became an embodied supreme-soul (*Paramātmā*).

ESTABLISHING THE RELIGIOUS ORDER

Bhagavāna sat on a throne in the middle of the *Samavasaraṇa*. The divine pavilion was filled with innumerable gods, humans, and

animals. They were eager to hear the divine utterance of *Bhagavāna*, but he was silent. The duration of silence was getting long. It was unprecedented that after attaining omniscience a *Tīrthaṅkara* does not utter the divine word for 66 days. Saudharmendra (the king of gods of the Saudharma dimension) pondered – "What is the reason that *Bhagavāna* is not uttering the divine word?" It took little time for him to understand that in absence of a *Gaṇadhara* (principle disciple) a *Tīrthaṅkara* does not utter the divine word and the only person capable of becoming *Bhagavāna*'s *Gaṇadhara* was Indrabhūti Gautama.

With these thoughts Indra transformed him-self into an aged Brahmin and arrived at the residential school (*gurukula*) of the leading scholar of the Brahmin society of that period. Five hundred students were studying there. Indra greeted Gautama and said, "Respected sir! My guru had taught me a verse but I could not grasp its meaning. Hearing about your fame I have come to you. Please explain me the meaning of that verse."

When Indra recited the verse it perplexed Gautama. He said – "Take me to your guru. I will explain the meaning only in his presence."

Indrabhūti Gautama, along with his 500 disciples, accompanied Indra and came to the Vipula hill outside Rājagṛha. As soon as he entered the gate of the *Samavasaraṇa* he looked at the Māna-stambha (Ego-tower). This Māna-stambha had the astonishing capacity to puncture the bloated ego of conceited people. He stood staring at it. His feelings underwent a gradual change. His conceit of his knowledge started melting. He moved ahead and by the time he reached near and beheld *Bhagavāna* sitting on throne, he had become an epitome of courtesy and devotion. He fell at the feet of *Bhagavāna* and said, "*Bhagavāna*! Blinded by the pride of my knowledge I had forgotten true knowledge. Please give me refuge at your blessed feet." With these words he got initiated. At that moment his attitude had become so sublime that he acquired *Avadhi-jñāna* and *manaḥparyāya-jñāna* at once. He became the chief principle disciple (*Gaṇadhara*) of *Bhagavāna*'s ascetic organization.

As soon as Indrabhūti got initiated *Bhagavāna*'s silence was broken and the divine sermon commenced, you have a doubt about the

existence of soul? And he proceeded to give a detailed discourse on the soul entity in his divine voice. The first discourse of *Bhagavāna* was given on the morning of Śrāvaṇa Kṛṣṇā first.

The 500 disciples of Indrabhūti also got initiated. After this Agnibhūti, Vāyubhūti, Vyakta, Sudharmā, Maṇḍika Putra, Maurya Putra, Akampita, Acala Bhrātā, Metārya, and Prabhāsa; the leading Brahmin scholars of the period; came with their groups of disciples with the intention of defeating *Bhagavāna* in debate but failed and became ascetic disciples of *Bhagavāna*. These ten scholars also became the principle disciples of *Bhagavāna*. Their disciples, totaling 4600 in number, also got initiated.

This establishing of the religious order was called his founding the ford (*Tīrtha*) for which he was called *Tīrthaṅkara*.

After this he wandered around the country and promoted religion by his discourse. He removed the darkness of ignorance in the world by moving about on feet in areas including Kāśī, Kauśala, Kusandhya, Aśvasṭa, Sālva, Trigarta, Pāñcāla, Bhadrakāra, Pāṭaccara, Bhauma, Matsya, Śūrasena, Kaliṅga, Kurujāṅgala, Kaikeya, Ājeya, Kāmboja, Vālhīka, YavanaŚruti, Sindhu, Gāndhāra, Sūrabhīrū, Daśeruka, Vāḍvāna, Bhārdvāja, Kāyatoya, Tārṇa, Kārṇa, and Pracchāla.

BHAGAVĀNA'S SERMONS AND THEIR FAR-REACHING INFLUENCE

Bhagavāna Mahāvīra's sermons were, indeed, novel and radical. They were like new editions of the sermons of the preceding *Tīrthaṅkaras*. They were not just sermons; they inspired a great revolution that brought about a sea change in the prevailing human values. He established new values in face of the prevailing beliefs. His teachings were for the beatitude of all beings. Everyone had the right to follow his religion as everyone had the right to attend his religious congregation (*Samavasaraṇa*). Against religious autocracy this was the spiritual democracy where there was no place for beliefs of casteism or concepts of class differences. Everyone had an equal opportunity and right to progress. This was the mundane facet of the concept of equality of beings. Every being has a desire to live and every one loves life, therefore, we have no right to harm or kill any being. This was the

spiritual facet of the equality of beings. To understand and follow these was the central theme of that revolution.

There was a popular belief about language that almost turned into a dogma. Sanskrit language was considered compulsory for religious literature and the so-called cultured upper class of the society. This prejudice had created an atmosphere of hatred against women and lower classes (*śūdras*). It had also restricted the progress of other languages. Using the common man's language, Ardhamagadhi, for his teachings, Mahāvīra shattered this linguistic dogma favouring a particular language. He established that the importance of a language is restricted only to expressing thoughts and not an iota more. In the same way there was a popular dogma about truth. People of a particular class believed that what they knew was the only truth, all else was false. Truth was made stagnant by stifling it in individual beliefs. Truth is available only in some specific scriptures; such beliefs had left no scope for any exploration of or research about truth. Mahāvīra said – "Truth is wide spread and relative and can be found beyond those established beliefs. This was the vision of exploration of truth, non-absolutism, and *Syādvāda*. The theistic beliefs had made people fatalists or psychologically dependent on fate. Mahāvīra said – "Every being has infinite latent energy. Activating it depends on individual endeavour. If he becomes aware of his potential and his resolve to progress towards ultimate development becomes strong, then he can change the fruits or consequences of *karmas* and even destroy *karmas*.

Only two hundred fifty years had passed since the nirvana of *Bhagavāna* Parṣvanātha. But during this period the Vedic sages had promoted violence based *yajñas* with all resources at their command. As a result *yajñas* became common place and innumerable animals were sacrificed in the rituals. Sacrifices were made in name of deities and animals were butchered for normal guests and even departed souls of parental ancestors. The *yajña* platforms and portals of deities were filled with pitiful moaning of animals and splattered with drops of their blood. The poisonous fumes of *yajña* pyres polluted air and stifled people. The evil prevailed so much that even human sacrifice was made before deities.

This was the period when Mahāvīra was born. He pronounced – "*Ahiṁsā* is religion, not violence. If violence is religion what is sin?" It

was Mahāvīra's divine influence that his teachings evoked a tremendous turbulence in the human psyche. People started despising violence in name of religion. The practice of animal sacrifice in *yajña*s came to an end. Old beliefs started shattering and new values took their place. Consequently, people started speaking and understanding the language of *ahiṁsā*. It was the far reaching influence of Mahāvīra's *ahiṁsā* that all the post-Mahāvīra religions in India were evolved on the basis of *ahiṁsā*. The values of *ahiṁsā* were so deeply embedded in the psyche of people that they are still evident in the attitude of even the modern day Indians. There is no other example in human history except Mahāvīra where a single person brought about such a drastic change in the established social beliefs of masses.

MAHĀVĪRA'S INFLUENCE OVER RULING CLASSES

Mahāvīra was a preternatural great man. His personality and teachings equally influenced the destitute and kings and they became his followers along with their families. The rulers who became his devotees and formally accepted his religion included Cetaka, the president of the Vaiśālī union of republics, Siddhārtha, the president of the Kuṇḍagrāma republic, Śreṇika Bimbasāra, the king of Rājagriha, Udayan, the king of Sindhu Sauvīra, Śatānīka, the king of Vatsa, Daśaratha, the king of Daśārṇa, Jīvandhara Kumāra, the king of Hemāṅgada (modern Karnātaka), Vijaya Sena, the king of Polāśapura, Kuṇika Ajātaśatru, the king of Campā, Jitaśatru, the king of Kāśī, Jitaśatru, the king of Kaliṅga, Uditodaya, the king of Śūrasena, Jaya, the king of Kāmpilya, and Ārdraka, the prince of Pārasya (Iran). This shows the countrywide influence of *Bhagavāna*.

THE NIRVĀṆA

At an age of 72 years in Majjhima Pāvā (modern Pāvāpurī) on the morning of Kārtika Kṛṣṇā fourteenth *Bhagavāna* Mahāvīra destroyed all his *karma*s and got liberated. Gods and humans lit lamps at that time. On the same day at the beginning of the moonless night his chief *Gaṇadhara*, Indrabhūti Gautam, attained omniscience. During that night gods lit lamps made of gems. Humans said – The spiritual light has been extinguished now we will do physical light. And they lit rows upon rows of lamps. Indebted masses started celebrating the annual

festival of Divālī to keep the memory of the day of *Bhagavāna*'s nirvana alive. This was the beginning of the Dīpāvalī festival.

References

1. *Dhammo maṅgalamukkiṭṭha, ahimsā sanjamo tavo.*
   Devā vi tam ṇamassanti, jassa dhamme sayā maṇo.
2. *Śrīmad Bhāgavat; 5/3*
3. *Ch. 17,18*
4. *4/13*
5. *Ch. 24*
6. *Āryā Manjuśrī; 390-392*
7. *Ādipurāṇa* of Bhagavajjinasena -- *15/149,37/203; Purudeva Campū -- 6/32*
8. *Ādipurāṇa -- 17/76*
9. *Jain Padmapurāṇa -- 20/124, 4/59*
10. *Agnipurāṇa -- 10/10-12*
11. *Mārkaṇḍeya Purāṇa -- 50/38-42; Vāyupurāṇa I --33/52; Brahmāṇḍapurāṇa I Anuṣaṅgapāda --14/59-61; Varāhapurāṇa -- Ch. 74; Liṅgapurāṇa -- 47/19-24; Viśṇupurāṇa II -- 1/27-33; Skandhapurāṇa, Kaumāra* section of the *Māheśvara* section -- *37/57*
12. *Nārada Purāṇa I -- 48/5*
13. *Śrīmad Bhāgavat -- 5/4/9, 5/6/3*
14. *Śivapurāṇa -- 37/57*
15. *Ṛgveda -- 3/4/8*
16. *Yajurveda -- 20/8*
17. *Uttaram yatsamudrasya, himavad dakśiṇaṁ ca yat.*
    Varṣā, tad Bhāratam, nāma yatreyam Bhāratī prajā. -- Vāyupurāṇa (45/75)
18. *see p. 138*
19. A respectful term of address
20. *p.2, ch.34*
21. Times of India, 19th March 1935
22. Bhagalī state is also called Badhala and Vālhīka. in the Sindhu land the area around Takśaśilā was called Vālhīka. It was famous for its good breed of horses.
23. Dr. Herman Jacobi; *Pariśiṣṭa Parva p. 6*
24. Dharmananda Kausambi; *Pārśvanātha kā Cāturyāma Dharma*

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Seventh Chapter

OUR *ĀCĀRYAS*, PILGRIMAGES, TEMPLES AND IMAGES

LEADING JAIN *ĀCĀRYAS*

There have been thousands of Jain *ācāryas* (spiritual leaders or heads of specific groups of ascetics) in the lineage of *Bhagavāna* Mahāvīra for last two thousand five hundred years. With the purity of their knowledge and unblemished conduct they have not allowed the lamp lit by *Bhagavāna* Mahāvīra to be extinguished, in fact, they have kept it aflame. It would be appropriate to briefly introduce some of those brilliant *ācāryas* here.

On the day of *Bhagavāna* Mahāvīra's nirvana his principle disciple *Gaṇadhara* Indrabhūti Gautama attained *Kevala-jñāna* or omniscience. On the day of Indrabhūti's nirvana Sudharmā Swāmī attained omniscience. On the day of Sudharmā Swāmī's nirvana Jambū Swāmī attained omniscience. After this the lineage of those who attained omniscience (*Anubaddha Kevalīs*) ended. The last person to attain omniscience was Śrīdhara.

This was followed by the lineage of *Śruta-kevalī* (those who acquire complete canonical knowledge given by *Bhagavāna* Mahāvīra) who were five in number – Nandi, Nandimitra, Aparājita, Govardhana, and Bhadrabāhu. Up to this point the *Tīrthaṅkara's* Word in the form of twelve *Aṅgas* was intact. There came a gradual decline in human capacity to understand and memorize. Ten *ācāryas* after Bhadrabāhu had the knowledge of eleven *Aṅgas* and only ten of the fourteen *Pūrvas*

(the subtle canons). After this came five *ācārya*s knowing eleven *Aṅga*s and only one part of *Pūrva*s. Then followed four *ācārya*s who knew only *Ācārāṅga* and one part of *Pūrvas*. This way the knowledge of the original twelve *Aṅga*s gradually declined.

DIVISION OF THE *SAṄGHA*

With his proficiency in augury Bhadrabāhu, the last *Śruta-kevalī*, became aware of the impending twelve-year-drought. Therefore, he left for southern territories along with a *saṅgha* (religious organisation) of twelve thousand Digambara ascetics. Chandragupta, the Mauryan emperor, also accompanied him after getting initiated as an ascetic. When the *śramaṇa saṅgha* reached Śravaṇbelgolā, Bhadrabāhu Swāmī realized that his life span was coming to an end. He instructed all the ascetics to spread out in southern India and spread the religion. Only Viśākhācārya (Chandragupta) remained with him to look after him. *Śruta-kevalī* Bhadrabāhu embraced meditational death after taking the ultimate vow. Viśākhācārya stayed near the memorial of his Guru and continued his austerities for a long period. When the drought ended the ascetic *saṅgha* returned north. These ascetics were surprised to find that the ascetics who remained in the north had become lax in their conduct. They had started wearing clothes and carrying pots and a stick, collecting alms from the laity and eating it after carrying it to the temple. This laxity in conduct was against the preaching of *Bhagavāna* Mahāvīra. On being edified by the ascetics from the *saṅgha* some of the lax ascetics accepted re-initiation into the Digambara *Saṅgha*. But many others, lead by Sthūlibhadra, could not abandon their lax ways because they were no more in practice of enduring hardships of the unclad state. They broke away from the *Mūla* (original) *Saṅgha* and became famous as Śwetāmbara Jains.

LEADING DIGAMBARA *ĀCĀRYA*S

The religious organization of the Digambara ascetics who remained with the original lineage of *Bhagavāna* Mahāvīra was called *Mūla Saṅgha*. With passage of time *Mūla Saṅgha* was also divided into numerous *gaṇa*s, and *gaccha*s. We find mention of seven *gaṇa*s under it – Devagaṇa, Senagaṇa, Deśīgaṇa, Sūrasthagaṇa, Balātkāragaṇa, Krāṇūragaṇa, and Nigamānvaya. There are mentions of various other *saṅgha*s besides *Mūla Saṅgha* – Yāpanīya *Saṅgha*, Draviḍa *Saṅgha*,

Kūrcaka *Saṅgha*, Kāṣṭhā *Saṅgha*, Nanditaṭa Gaccha, Māthura Gaccha, and Lādavāgada Gaccha. Till date all the past *ācārya*s have been from these religious organizations only.

Ācārya Guṇadhara – He was a scholar of the third chapter, titled Pejjadosa Pāhuḍa, of the fifth subtle canon (*Pūrva*) called *Jñāna Pravāda*. Besides this he also had knowledge of *Mahākamma Payaḍi Pāhuḍa*. He wrote a book *Pejjadosa Pāhuḍa* having 233 verses. This is the most authentic work on Theory of *Karma*.

Arhadbalī – He was also known as Guptisāgara. He lived in Puṇḍravardhanapura and was a scholar of *Aṣṭāṅga Mahānimitta* (science of augury). Every five years he invited ascetics from all around up to a distance of 100 yojanas (a yojana is eight miles) for *Yuga pratikramaṇa* (critical review of activities of past five years). At the time of the *Yuga pratikramaṇa* held on the banks of Veṇṇa River in Andhra State he divided the large *Mūla Saṅgha* into *grantha*s (smaller groups) for ease of management and discipline. Some of these are – Nandi, Vīra, Aparājita, Deva, Pañcastūpa, Sena, Bhadra and Guṇadhara. For this contribution he is called the propagator of *Muni Saṅgha* (ascetic organization).

Ācārya Dharasena – He did his meditational practices in the Candraguhā cave in Giranāra hills. He was a scholar of *Aṣṭādaśa Mahānimitta* (a work on science of augury). He was also a scholar of the fourth chapter, *Mahāprakṛti*, of the fifth section, *Vastu*, of *Agrāyaṇī Pūrva* (subtle canon). Realizing that he was approaching the end of his life-span he wrote a letter to the ascetic organization assembled at the time of the aforesaid *Yuga Pratikramaṇa* to send two of their most intelligent ascetics for studies to him. The ascetic organization accordingly sent two very intelligent, scholarly and humble ascetics to him. He taught them *Mahākarmaprakṛti* and other works. The only work to his credit is Yoni *Pāhuḍa*, which is now not available.

Ācārya Puṣpadanta and Bhūtabalī – There was a famous king named Nahapāna of the Kśaharāta clan. He was the ruler of Vasundharā City in the Vambhi State. In the year 69 A. D. he was defeated in a battle by Sātkarṇī, the son of Gautamī. He made a peace treaty, gave his kingdom to his son-in-law Ṛṣabhadeva, went to *Ācārya* Arhadbalī and got initiated along with merchant Subuddhi. These two later became

famous as Bhūtabalī and Puṣpadanta. These were the two ascetics selected to study under *Ācārya* Dharasena. They were taught *Karma Prakṛti Prābhṛta* and as soon as their lessons ended on Āṣāḍha *śukla* tenth they were asked to leave. They came to Aṅkaleśvara and spent the monsoon period there. At the end of *caturmāsa* (monsoon-stay) Puṣpadanta went to Vanavāsa country with Jinapālita and Bhūtabalī went to Dramila country. *Ācārya* Puṣpadanta wrote *Satprarūpaṇā* with twenty chapters. He initiated Jinapālita, taught him and sent him to *Ācārya* Bhūtabalī. Realizing that Puṣpadanta had very little time to live, Bhūtabalī wrote the book *Ṣaṭakhaṇḍāgama* based on the aphorisms of *Satprarūpaṇā*. When the writing was completed he sent it with ascetic Jinapālita to *Ācārya* Puṣpadanta. When he saw this work *Ācārya* Puṣpadanta was filled with pious joy. Along with the four fold religious organization (*saṅgha*) he worshipped this great work on Jyeṣṭha *śukla* fifth. That was the day the popular festival called *Śruta Pañcamī* came into being. Along with *Pejja Dosa Payaḍi* this great book is also considered to be most authentic.

Ācārya Kundakunda – In the tradition of Jain *ācārya*s Kundakunda occupies the top position. Before beginning any propitious work the four auspicious names uttered include the name of *Ācārya* Kundakunda after those of *Bhagavāna* Mahāvīra and Gautama *Gaṇadhara*. All later *ācārya*s have felt honoured in proclaiming themselves to be the followers of *Ācārya* Kundakunda. He was born in Konukunde (Kundakundapuram) town in Andhra Pradesh on Māgha *śukla* 5th, in 108 BC. He became an ascetic at an early age of 11 years and remained so for thirty-three years. After that he was *ācārya* for fifty-one years ten months and fifteen days. Thus his total life span was ninety-five years. In literature and inscriptions there are mentions that he went to the Videha area and listened to the divine voice of Sīmandhara *Bhagavāna* for seven days. He had the knowledge of *Samaya Pāhuḍa*, the tenth *Vastu-adhikāra* (section) out of the twelve sections of the fifth *Jñāna Pravāda Pūrva* (subtle canon). He compiled that knowledge in his work *Samayapāhuḍa* (*Samayasāra*). This is considered an excellent work on spiritualism. Besides this he wrote twenty-three other books including the famous titles like *Pravacanasāra, Niyamasāra, Pancāstikāya*, and *Vārasa Aṇuvekkhā*.

Ācārya Umāsvāmī – His other name is Gṛdhapicchācārya. He was the most popular *ācārya* in the lineage of Kundakundācārya. His famous

work is *Tattvārtha Sūtra,* on which numerous Digamabara and Śwetāmbara *Ācārya*s have written commentaries (in various styles, such as *ṭikā*, *bhāṣya*, and *vṛtti*). His period as said to be the second century of the Christian era. He is also popularly known as Umāsvāti.

Ācārya Llaṅgovāḍigala – He was the brother of Śeṅgoṭṭavana, a king belonging to the Ceravaṁśa clan. The king was a Śaiva but he was a Jain and became an ascetic. His famous work is the Tamil epic *Śilappadikāram*.

Ācārya Samantabhadra –His father was the king of Uragapura that was a part of Faṇimaṇḍala. He renounced the kingdom with all its grandeur and became a Jain ascetic. While faultlessly following the ascetic conduct he contracted a disease called *bhasmaka* (a disease in which whatever is eaten is digested fast). A man suffering from this ailment is advised cooling, soothing, cold and sweet food in good quantity. But as an ascetic such food is proscribed, and only drab and limited food is allowed. In such condition the disease consumes flash and blood from the body. Samantabhadra one day asked his guru – "*Bhagavāna*! In my ailing condition it has become impossible for me to follow a faultless ascetic conduct. Kindly permit me to embrace meditational death. His Guru was a great scholar as well as an expert of augury. He knew that his disciple would accomplish great popularity and spread of the religion. After due deliberation he said, "Son, You need not embrace meditational death. I order you to leave the ascetic way and get proper treatment for your ailment. When you are cured of the disease do necessary penance and get reinitiated. You are to give valuable contribution towards promotion of Jain religion.

Samantabhadra reluctantly accepted the command of his guru and left the ascetic way. He dressed in the yellows of Buddhist monk but got no respite from his ailment. He then rubbed ash all over his body and went to Kanjivaram. He met and blessed king Śivakoti. The king was highly impressed with his electrifying personality. He requested Samantabhadra to stay in the Śiva temple. In this temple everyday large quantities of rich food offerings were made. This helped Samantabhadra get well soon. But one day his disguise was revealed on the king. The peeved king came and ordered Samantabhadra to worship the Śivaliṅga (the phallus shaped idol of lord Śiva). He accepted the command and sat down in meditative posture and started reciting a

panegyric of twenty-four *Tīrthaṅkaras* (*Svayambhū Stotra*) with absolute devotion. When he came to the point of reciting obeisance to the eighth *Tīrthaṅkara, Bhagavāna* Candraprabha a miraculous thing happened. The Śivaliṅga split and an image of *Bhagavāna* Candraprabha appeared. Impressed by this miracle the king accepted Jain religion.

On getting cured Samantabhadra got initiated again. He visited educational centers like Pātalīputra, Mālavā, Sindhu country, Dhakka (Dhaka), Kañcī, Vidiśā, and Karahāṭaka. There he defeated many scholars in religious debates and successfully worked for the spread of Jainism. Important among his famous works are – *Devāgamastotra*, *Svayambhūstotra*, *Stuti Vidyā*, *Yuttayanuśāsana*, and *Ratnakaraṇḍa śrāvakācāra*. *Ācāryas* of the later period have amply praised him and accepted him as the first Jain philosopher. He occupies a prominent place among Indian philosophers.

Ācārya Śivakoti – He was the king of Kāṁśī and a disciple of *Ācārya* Samantabhadra. It is believed that he was also called Śivārya. His known work is *Śati Ārādhanā*.

Ācārya Pūjyapāda – He is also known as Devanandi. After Samantabhadra he is one such scholar whose every word is considered authentic. He was an erudite scholar of ontology, medicine (*Āyurveda*), semantics (*Lakśaṇaśāstra*), grammer, and many other subjects. Even gods worshiped him. There are mentions that he also went to Videha area (a Jain conceptual realm). He lost his vision due to extreme austerities but regained it by chanting of *Śāntyaṣṭaka*. He had miraculous medicinal power. The wash of his feet turned iron into gold. His famous works are – *Sarvārthasiddhi* (a commentary on *Tattvārtha Sūtra*), *Samādhitantra*, *Iṣṭopadeśa*, *Daśabhakti*, *Jainendra Vyākaraṇa*, and *Vaidyakaśāstra*. His period was 5th century AD He taught Durvinīta, the son of king Avinīta of the Gaṅga dynasty (538 V.).

Ācārya Yativṛṣabha – He was the disciple of Ārya Mañkśu and lived with the group of Nāgahastī Kśamāśramaṇa. He wrote a voluminous (equivalent to 60,000 couplets) commentary (*Cūrṇi*) on *Kaṣāya Pāhuḍa* of Gaṇadharācārya. Another of his valuable works is *Tiloya Paṇṇati* (equivalent to 8000 couplets), a work on cosmology (the detailed description of the three worlds) that also includes important

historical information. It is very useful for historians. He predated Pūjyapāda.

Ācārya Yogīndradeva – He was a spiritual poet and wrote his works in Apabhraṁśa language. His available works are – *Paramātmāprakaśa*, *Yogasāra*, *Nijātmaṣaṭaka*, and *Amṛtaśīti*. He belongs to the sixth century.

Ācārya Pātra Kesari – He was a Brahmin scholar living in Ahicchatra. He had five hundred disciples. Once he went to the Parśvanātha temple to pay homage. There an ascetic named Cāritrabhūṣaṇa was reciting the *Devāgama stotra* (panegyric). Pātra Kesari requested him to recite it once again and listened to it attentively. He had an astonishing memory. Hearing just once he memorized the panegyric. During the night he pondered over it. He had some doubts about speculation and evidence. Next day he again went to the temple and found that some couplets were written over the hood of the snake in the image. He contemplated over this new text and his doubts were removed. Believing Jain religion to be authentic he got initiated as an ascetic. He amply contributed towards the spread of Jainism. He was a renowned philosopher. His works are – *Trilakśaṇa* and *Jinendra Guṇastuti*. He period is sometime between 6th and 7th century.

Ācārya Akalaṅkadeva – Puruśottama, the minister of king Śubhatuṅga of Mānyakheṭa had two sons named Akalaṅka and Nikalaṅka. One day the two sons went to pay homage to a Jain ascetic Ravigupta with their parents. The ascetic inspired the minister and his wife to take a vow of celibacy for the duration of *Aṣṭānhikā* festival. The two boys also took this vow. When the two boys matured and their parents talked of their marriage, the boys said that they had taken the vow of celibacy for life. The parents tried their best to make them disregard the vow but they did not agree. The boys were so intelligent that Akalaṅka could memorize anything he heard once and Nikalaṅka when he heard twice. They took to study of Jain scriptures and became great scholars. Then they wanted to study Buddhist philosophy. They joined a Buddhist institute under false names and in disguise and started their studies. One day they were caught and imprisoned. From the prison they eloped with the help of a guard. While they were running away the soldiers caught Nikalaṅka and a washerman who was also running with him and beheaded the two. Akalaṅka hid in a pond and saw everything. After

coming out of the pond he resolved to defeat the Buddhists and promote Jainism.

He went to Ratnasañcayapura in Kaliṅga State. The Jain queen of that kingdom wanted to take out the Jina image in procession during the *Aṣṭānhikā* festival. The Buddhist queen also wanted to take out the image of the Buddha in procession. In order to resolve the dispute about which procession would lead, the king decided to hold a debate between Jain and Buddhist scholars. The winner takes out his procession first. Akalaṅka came there to join debate with Buddhist scholar Saṅghaśrī. During the debate Saṅghaśrī sat behind a curtain. One day Akalaṅka announced that he will defeat Saṅghaśrī and conclude the debated before the day ended. He pulled the curtain and kicked a pitcher placed there. From the pitcher came out Goddess Tārā and joining her palms accepted defeat. She said that Saṅghaśrī was defeated on the very first day and that Akalaṅkadeva was a great scholar, no one has the power to counter his logic. Thus that was day of the victory of Jainism. The aforesaid king Śubhatuṅga was popularly known as Raṣṭrakūṭa king Kṛṣṇarāja first.

After this Akalaṅkadeva got initiated and accomplished the task of spreading Jainism throughout southern India. He was an epoch maker, great man, a radical philosopher and the founder of a new school of logic that became famous as Akalaṅka-nyāya. Some of his works are – *Tattvārthavārtika Sabhāṣya* (a commentary on *Tattvārtha Sūtra*), *Aṣṭaśati* (a commentary on Smantabhadra's *Āptamīmāṁsā* or *Devāgama Stotra*), *Ladhīyastrya* with auto-commentary, *Nyāya Viniścaya*, *Siddhi Viniścaya*, *Pramāṇa Saṁgraha*. His period was eighth century.

Ācārya Raviṣeṇa – There is only one work to his credit – *Padmacarita*. It is equivalent to twenty thousand couplets. In Jains it is popularly known as Jain *Rāmāyaṇa*.

Vādībhasiṁha – He was a famous philosopher and a scholar of ethics. His works include – *Syādvāda Siddhi*, *Kśatracūḍāmaṇi*, and *Gadya Cintāmaṇi*.

Ācārya Vīrasena – He was the *ācārya* of Pañcastūpānvaya (a sub-sect) and disciple of Āryanandi. He got his education from Elācārya after

whom the famous caves of Ellora have been named. Impressed by his knowledge and insight many *ācāryas* equate him to *Śruta Kevalīs*. He is accepted as the final authority on Jain ontology. On the first five sections of *Ṣaṭakhaṇḍāgama* he has written the famous commentary titled *Dhavalā*. In this he has included extensive discussions on subjects like ontology, philosophy, mathematics, astrology, augury, etc. He has also written a voluminous commentary (equivalent to 20,000 couplets) titled *Jayadhavalā* on the four sections of the first volume of *Kaṣāya Pāhuḍa*. Like *Dhavalā* this is also a scholarly work. *Dhavalā* was completed in 738 Shaka (816 A.D.). There are also mentions of his *Bhūpaddhati-ṭīkā* but it is not available.

Ācārya Jinasena – He was the *ācārya* (head) of the Sena Gaṇa (a group of ascetics). He is popularly called Bhagavajjinasena. He was the chief disciple of *Ācārya* Vīrasena. In Scholarship and excellence this pair of guru and disciple was unparalleled. Besides philosophical subjects he was a master of the art of poetics and an accomplished poet himself. His three most famous works are *Ādipurāṇa*, *Parśvābhudaya Kāvya*, and *Jayadhavalā ṭīkā*. He wanted to write a book called *Mahāpurāṇa* that was to include biographies of sixty-three *śalākā puruṣa* (most eminent men of their periods). He started working on this ambitious project but could write only the biography of Ṛṣabhadeva, and that too incomplete. He wrote 43 chapters and 3 couplets, making a total of 10380 couplets, before he died.

The *Parśvābhudaya Kāvya* is a *khaṇḍa-kāvya* (a long narrative poem) describing the afflictions endured by *Bhagavāna* Parśvanātha. In this he has followed *Meghadūta* of Kalidasa taking a quartern of each verse and completing these in 364 verses in *Mandākrāntā* meter. This is a work in *samasyā-pūrti* style (completing a verse). *Ācārya* Vīrasena has written only a portion of *Jayadhavalā ṭīkā* equivalent to 20,000 couplets. Bhagavajjinasena wrote the remaining portion equivalent to 40,000 couplets.

He got initiated in his childhood. He was the guru of king Amoghavarṣa of the Raṣṭrakūṭa dynasty. He breathed his last some time in the later part of the ninth century.

Guṇabhadrācārya – He was a talented disciples of *Ācārya* Jinasena. He completed the incomplete portion of his Guru's *Ādipurāṇa* by adding

1620 verses. As a complementary work he wrote *Uttarapurāṇa* which includes biographies of twenty-three *Tīrthaṅkaras*. Only two more of his works, *Ātmānuśāsana* and *Jinadattacarita*, are available.

Ācārya Jinasena – He was the *ācārya* (head) of the Punnāṭa Saṅgha. His only work is *Harivaṁśapurāṇa*. It is a classical and linguistically perfect work.

Mahāvīracārya – He was a contemporary of the Raṣṭrakūṭa king Amoghavarṣa. He wrote the famous mathematical treatise *Gaṇita Sāra Saṁgraha*. He period is ninth century.

Ācārya Vidyānanda – He was a renowned philosopher and scholar. His works are – *Tattvārtha Śloka Vārtika*, *Aṣṭa Sahasrī*, and *Yuktyanuśāsanālaṅkāra*. All these three are commentaries. His independent works include *Vidyānanda Mahodaya*, *Āptaparīkśa*, *Pramāṇa Parīkśa*, *Satyaśāsana Parīkśa*, and *Śrīpura Parśvanātha Stotra*.

Ācārya Amṛtacandra Thakkura – He was a great tenth century scholar of spiritualism. His commentaries on Kundkundācārya's *Samayasāra*, *Pravacanasāra*, and *Pañcāstikāya* are so poignant that it may be remarked that the seed of spiritualism sown by Kundakunda was nurtured and flowered by Amṛtacandra. To him goes the credit of promoting and popularizing *Samayasāra*. Besides this the touching discussion of *ahiṁsā* given by him in *Puruṣārthasiddhyupāya* is hard to find in any other work. In *Tattvārtha Sāra* he has given a special elaboration of the three jewels in 226 verses. His period is 10th century.

Ācārya Somadeva – He was a great scholar of doctrinal studies, philosophy, poetics, and ethics. His two most famous works are *Yaśastilaka*, a poetical work in *Campu* style, and *Nītivākyāmṛta*; a work on ethics.

Ācārya Ravisena – He was a scholar from Punnāṭa Saṅgha. He completed his work *Kathākoṣa* in 988 V.

Ācārya Devasena – He wrote *Darśanasāra* in 990 V. This contains a detailed history of various groups and sub-groups of various Jain

religious organizations. These include various *Gaṇa, Gaccha, Saṅgha, and Mata*. His other works include – *Tattvasāra*, *Ārādhanāsāra*, *Nayacakra*, and *Ālāpa Paddhati*.

Ācārya Nemicandra Siddhānta Cakravartī – He was the guru of Cāmuṇḍarāya, the famous Karnataka warrior who installed the Gommaṭeśvara Bāhubalī idol. His immortal works are *Gommaṭasāra* (*Jīvakāṇḍa* and *Karmakāṇḍa*), *Labdhisāra*, and *Trilokasāra*. Cāmuṇḍarāya himself was a scholar besides being a conqueror and there are two famous works to his credit also – *Triṣaṣṭi Śalākā Puruṣa Cāritra* and *Cāritrasāra*.

Ācārya Nemicandra Siddhānti Deva – He was the author of *Dravya Saṁgraha*.

Besides these some other famous authors and their works are as follows –

Muni Rāmasiṁha – Dohā Pāhuḍa (in Apabhraṁśa language); Padmakīrti – Pāsaṇāha Cariu (Apabhraṁśa); Indranandī – Śrutāvatāra; Vādirāja – Pārśvanātha Carita, Yaśodhara Carita, Ekībhāva Stotra, Nyāya Viniścaya Vivaraṇa, Pramāṇa Nirṇaya, etc.; Vīranandī – Candraprabhā Carita; Maṇikyanandī – Parikśāmukha; Prabhācandra – Prameya Kamala Mārtaṇḍa, Tattvārtha Vritti, etc.; Amitagati – Subhāśita Ratna Sandoha, Dharma Parīkśā, Pañca Saṃgraha, etc.; Śubhacandra – Jñānārṇava.

In more than two thousand five hundred years since *Bhagavāna* Mahāvīra there have been innumerable *ācārya*s, ascetics, *bhaṭṭāraka*s, and poets. Only a few prominent *ācārya*s have been listed here.

JAIN TĪRTH (PILGRIMAGE CENTRES)

All religions and sects believe in pilgrimage centers. The memorials of great men or some incident from their life turn into places of pilgrimage. They are considered the abodes of piety, peace, and beatitude. A visit to such places starts a flow of peace, bliss, and devotion in mind. When a person decides of going for a pilgrimage his mind is filled with waves of devotion and when he reaches the pious place he becomes free of his mundane problems. As long as he remains

there, his mind remains exhilarated and effused with pious feelings. This is the importance of places of pilgrimage.

In Jain society there are four categories of pilgrimage centers – 1. Nirvana or *Siddha kśetra* or a place where some *Tīrthaṅkara* or ascetic attained nirvana. 2. *Kalyāṇaka kśetra* or a place where any of the auspicious events (*kalyāṇaka*) in the life of a *Tīrthaṅkara* was celebrated. These include *garbha* (descent or conception), *janma* (birth), *dīkśā* (initiation), and *Kevala-jñāna* (omniscience). 3. *Atiśaya kśetra* or a place where miracles or supernatural activities are observed. 4. *Kalā Tīrtha* or places where ancient temples filled with exemplary works of art exist.

SIDDHA KŚETRA

The number of Nirvana *Kśetra*s in the country is limited. There are only five places where *Tīrthaṅkara*s attained nirvana – Kailash (Aṣṭāpada), Campāpurī, Giranāra, Pāvāpurī, and Sammeda Śikhara. Besides *Bhagavāna* Ṛṣabhadeva innumerable ascetics attained nirvana at Kailash. These also include Munirāja Bharata, Bāhubalī, Bhāgīratha, and Bālī. *Bhagavāna* Vāsupūjya attained nirvana at Campāpurī. At Giranāra, besides *Bhagavāna* Neminātha, Kṛṣṇa's sons Pradyumna, Śambukumāra, Aniruddhakumāra, etc. also attained nirvana. Pāvāpurī is the place of *Bhagavāna* Mahāvīra's nirvana. All the remaining twenty *Tīrthaṅkara*s attained nirvana at Sammeda Śikhara.

Besides these nirvana-places of *Tīrthaṅkaras* there are other places where many ascetics attained nirvana after their spiritual practices. The statewise list is as follows –

Uttara Pradesa – Śauripura and Kākandī. Dhanya, Yama, and Alasatkumāra got liberated at Śauripura and Muni Abhayaghośa at Kākandī.

Orissa – Khaṇḍagiri-Udayagiri. Here Jitaśatru Munirāja got nirvāṇa on Kumārī hills.

Bihar – Paṭnā, Rājagriha, and Guṇāvā. Sudarśana Muni got liberated at a place called Kamaladaha in Paṭnā. The eleven Gaṇadharas of Bhagavāna Mahāvīra, Jambūkumāra, Jīvandhara Kumāra,

Śvetasandīpa, Prītiṅkara, and many other ascetics got liberted in Rājagriha. It is said that Gautama Swāmī got nirvāṇa at Guṇāvā.

Madhya Pradesh – Sonāgiri, Droṇagiri, Reśandigiri, Ujjain, Cūlagiri, Pāvāgiri, and Siddhavarakūṭa. Naṅgakumāra, Anaṅgakumāra, and some other ascetics got nirvāṇa at Sonāgiri. Muni Gurudatta got liberated at Droṇagiri; five ascetics including Varadatta at Reśandīgiri; and Abhayaghośa at Ujjain.Indrajit and Kumbhakarṇa got nirvāṇa at Cūlagiri where rests the 84 feet tall idol of Bhagavāna Ādinātha which is believed to be the tallest idol India. Pāvāgiri is the place of nirvāṇa of four ascetics including Svarṇabhadra. Siddhavarakūṭ is the place where two Cakravartīs, ten Kāmadevas and many a ascetics attained nirvāṇa. A recent belief is that the last omniscient, Śrīdhara got nirvāṇa at Kuṇḍalapura.

Gujarata – Tāraṅgā, Giranāra, Pālītāṇā, and Pāvāgaḍha. Varadatta, Sāgardatta, and other ascetics were liberated at Tāraṅgā. Giranāra is the nirvāṇa-place of Bhagavāna Neminātha and many other ascetics. Three Pāṇḍavas got liberated at Pālītāṇā. Lavaṇāṅkuśa and Madanāṅkuśa, the two sons of Rāmacandra got liberated at Pāvāgaḍha.

Maharastra – Gajapanthā, Māṅgītuṅgī, Kunthalagiri, and Muktāgiri. Three Pāṇḍavas got liberated at Gajapantha. Māṅgītuṅgī is famous as the place of nirvāṇa of Rāmacandra, Hanumāna, Sugrīva, Gava, Gavākśa, Nīla, Mahānīla and many other ascetics. It was here that Balarāma cremated Nārāyaṇa Kriśṇa. Ascetics Kulabhūśaṇa and Deśabhūśaṇa got liberated at Kunthalagiri and innumerable ascetics at Muktāgiri.

Thus the total number of *Siddha Kśetras* is 26. *Siddha Kśetras* are believed to be the most auspicious and revered among all pilgrimage centers. Visiting these places and meditating and recalling the names of the ascetics who got liberated here inspire one towards introversion and pursuance of the spiritual path.

KALYĀṆAKA KŚETRA

Ayodhya – This is the place where auspicious events of descent and birth of *Bhagavāna* Ṛṣabhadeva, **Ajitanātha**, Abhinandananātha, Sumatinātha, and Anantanātha were celebrated. Except Ṛṣabhadeva the

auspicious events of initiation and omniscience of all these were also celebrated in Sahetuka garden outside Ayodhya.

Śrāvastī – Here the auspicious events of descent, birth, initiation, and omniscience of *Bhagavāna* Sambhavanātha were celebrated.

Kauśāmbī – Here the auspicious events of descent and birth of *Bhagavāna* Padmanātha were celebrated. Those of initiation and omniscience were celebrated at nearby Pabhausā hills.

Varanasi – Here the auspicious events of descent and birth of *Bhagavāna* Pārśvanātha and Supārśvanātha, and those of initiation, and omniscience of *Bhagavāna* Supārśvanātha were celebrated.

Candrapurī – Here the auspicious events of descent, birth, initiation, and omniscience of *Bhagavāna* Candraprabha were celebrated.

Kākandi – Here the auspicious events of descent, birth, initiation, and omniscience of *Bhagavāna* Puṣpadanta were celebrated.

Bhaddilapura – Here the auspicious events of descent, birth, initiation, and omniscience of *Bhagavāna* Śītalanātha were celebrated. Bhodala village in the modern Hazaribagh district (Bihar) is the ancient Bhaddilapura. Kolhuā hill is the place where *Bhagavāna* got initiated and became omniscient.

Siṁhapurī – Here the four auspicious events in the life of *Bhagavāna* Śreyāṁsanātha were celebrated.

Campāpurī – Here the four auspicious events in the life of *Bhagavāna* Vāsupūjya were celebrated. In fact, the events of initiation and omniscience were celebrated at Mandāra hills.

Kampilā – Here the four auspicious events in the life of *Bhagavāna* Vimalanātha were celebrated.

Ratanapurī – Here the four auspicious events in the life of *Bhagavāna* Dharmanātha were celebrated.

Hastinapura – Here the four auspicious events in the life of *Bhagavāna* Śāntinātha, Kunthunātha and Aranātha were celebrated.

Mithilapurī –Here the four auspicious events in the life of *Bhagavāna* Mallinātha and Naminātha were celebrated.

Rājagṛha – Here the four auspicious events in the life of *Bhagavāna* Munisuvratanātha were celebrated.

Śaurīpura – Here the auspicious events of descent and birth of *Bhagavāna* Neminātha were celebrated. Those of initiation and omniscience were celebrated at Giranāra hills.

Ahicchatra – Here the auspicious events of initiation and omniscience of *Bhagavāna* Pārśvanātha were celebrated.

Kuṇḍalapura – The auspicious events of descent, birth and initiation of *Bhagavāna* Mahāvīra were celebrated in Kuṇḍagrāma in Vaiśālī and he became omniscient at Jṛmbhika village.

KALĀ TĪRTHA –

There are many places, which are neither *Siddha Kśetra*s nor *Kalyāṇaka Kśetra*s or *Atiśaya Kśetra*s, but still they are believed to be pilgrimage centers because of their artistic, archaeological, and historical importance. This shows that the Jain society gives the same importance to its heritage of art and archaeology that it gives to its pilgrimage centers. Besides this, Jain society takes special interest in preserving Jain archaeology and artifacts. For this it has collected ancient idols and other pieces of art scattered all around. At many places well-organized museums have come up. It is this desire for preservation of its archaeological heritage that it has given the lofty status of pilgrimage centers to the places of archaeological importance. It reveals the cultural bent of mind of Jain society. Such pilgrimage centers can be classified as *Kalā Tīrtha*s. Some places have been accepted as pilgrimage centers because of a towering idol installed there, or its unique construction.

Jain Museums and other archaeological collections – The following are the places where ancient idols have been collected –

Ahāra, Papaurā Thūvaon, Siṁhaonia, Pāvāgiri, Cūlagiri, Droṇagiri, Bahurībanda, Khajuraho, Vidiśā, Bīnāvārahā, Gurīlā Giri, Ujjain, Devagaḍha, Kārañjā, Bagherā, Ajmera, Kunthalagiri, and Pabhausā.

Kalā Tīrtha – The following places are important in context of art and archaeology. Therefore, they may be called *Kalā Tīrtha* –

Devagaḍha, Khaṇḍagiri-Udayagiri, Gwalior fort, Ajayagaḍha, Khajurāho, Gyārasapura, Udyagiri caves, Kārītalāī, Patiyānadāī, Udaipur (M.P.), Paṭhārī, Baḍoha, Konī, Vijauliyā, the victory tower of Chittorgaḍha, the cave temple at Chāndavaḍa, Kuṇḍala, Dhārāśiva caves, Tera, Ellorā caves, temples at Kārañjā. Gommaṭeśvara Bāhubalī, Mūṇavidrī, Halebiḍ, Veṇūra, Kārakala, Vādāmī caves, Sitanna Vāsala caves, Tirunarunakundram, Tirupattīkunaram, Karandaī, Tirumalai, Puṇḍrī, Kaḍalaura, and Kundakundaveḍa.

These places are of great importance in context of art and archaeology. These places either abound in highly evolved forms of iconography and architecture or they are related to some inspiring incidents in the lives of some *ācārya*s. Out of these the caves of Khaṇḍagiri-Udayagiri, Khajurāho, Gyārasapura, Udayagiri cave-temple, the victory tower of Chittorgaḍha, Ellorā caves, Gommaṭeśvara Bāhubalī, Halebiḍ, Vādāmī caves, and frescoes at Sitanna Vāsala caves are internationally famous and attract tourists, art historians, archaeologists, and historians from India and abroad.

ATIŚAYA KŚETRA –

The total number of Jain Pilgrimage centers in India is approximately two hundred. Besides the aforesaid *Siddha kśetra*s, *Kalyāṇaka kśetra*s, and *Kalā Tīrtha*s all other pilgrimage centers are known as *Atiśaya kśetra*s. It is a belief that there are some images that inspire spontaneous devotion by merely looking at them. The beholders become devotees of that image. Similarly even gods become devotees of some specific image. Driven by the love for religion, this god, to the best of his ability, fulfills the mundane desires of a true devotee of the image he him-self is devoted to. When his desires are fulfilled the devotee believes that it was *Bhagavāna* who did so and this

information automatically spreads all around from word to mouth. Other people drawn by this fame start visiting the place and beholding the image in hope of being blessed with the favours. This is enough for the idol to be accepted as miraculous and consequently that place becomes *Atiśaya kśetra*.

In Jainism there is no concept of a creator or destroyer God. Instead *Bhagavāna* is accepted as a detached soul liberated from the cycles of rebirth and having a sublime self-content form. How surprising it is that in spite of this, people believe that he fulfilled their desires. When merit-*karmas* come to fruition the desired is accomplished on its own but people still accept that the attendant deity does that. The truth is that neither *Bhagavāna* nor the attendant deity bestows favours. Favours are automatically availed on fruition of merit-*karmas*. One should never go to the detached *Bhagavāna* for mundane desires. To him one should only go with a desire to get detached. If the devotion is sincere all the images of the detached *Bhagavāna* are miraculous.

Atiśaya Kśetras are spread all alround the country. A statewise list is as follows –

Uttar Pradesh – Pārasanātha fort, Baḍāgaon, Candavāra, Marsalganja, Trilokpura, Sathiyāon, Sirauna, Girāra, Saironajī, Pavājī, Kśetrapāla Lalitapura, Bālāvehaṭa, Cāndapura-jahājapura, Dudhaī, Bānapura, Madanapura, and Karaguān.

Madhya Pradesh – Bajaraṅgagaḍha, Thūbaun, Canderī, Bahurībanda, Sihauniā, Panāgara, Patanāganja, Bandhā, Ahāra, Golākoṭa, Pacarāī, Papaurā, Manaharadeva, Tālanapura, Makśī Pārśvanātha, Baneḍiyā, Bīnāvārahā, Gurīlagiri, Būḍhīcanderī, Khandāra, Lakhanādaun, Maḍhiā Jabalpura, Gandharvapurī, Panihāra-baraī, and Badnāvara.

Rajasthan – Śrīmahāvīrajī, Camatkārajī, Cāndakheḍī, Jhālarāpāṭana, Padampurā, Vagherā, Narainā, Maujamābāda, Keśorāipāṭana, Cañcaleśvara Pārśvanātha, Vamotara, Andeśvara, Pārśvanātha, Nāgafaṇī Pārśvanātha, Kesariyājī, and Tijārā.

Gujarata – Ghoghā, Mahuā, Aṅkaleśvara, Sajod, Amījharī Pārśvanātha.

Maharashtra – Borīvalī Trimurti, Dahīgāon, Bāhubalī, Sāvaragāon, Kāsāra, Āṣṭā, Paiṭhana, Navāgaḍha, Jintūra, Śiraḍaśahāpura Asegaon, Antarikśa Pārśvanātha, Vāḍhauṇā, Rāmanātha, Bhātakulī, Rāmaṭeka.

Karnataka – Stavanidhi, Kothalī, Belgāon, Gommaṭagirī, Dharmasthala, Varāga, Hummaca, Padmāvatī, Vāvānagara, Maugūragrāma.

Andhra – Kacanera, Jainendra Navāgaḍha, Āraṭāla, Añjanagirī, Asegāon, Taḍakala, Aṅkura, Malakheḍā.

Tamilnadu – Manārakuḍī, Peramaṇḍūra, Sitāmūra, Ponnūra, Kāñjīvaram.

JAIN ARCHAEOLOGY

From archaeological viewpoint India is a very rich country. Every state in this country abounds in archaeological wealth. These evidences date from the Mauryan period to the modern times. No other country can match the archaeological wealth available in India. Most of this material is connected with Jainism, Hinduism, and Buddhism. Study of these evidences throws ample light on the concepts of divinity of these religions and the forms of and stories about these deities. These findings also authenticate important historical information about these religions and their areas of influence. They also provide information about the lineage, beliefs, works, characters, and periodicity of various dynasties, ascetics, and devotees. All this material also informs us about various art forms, styles, their evolution and trends. Archaeology is the most effective and authentic means of gaining knowledge about a culture and civilization. The aniconic religions have hardly any archaeological evidences.

The archaeological material of Jains, Buddhists, and Hindus has similarities as well as deviations. All these three religions developed in the same country and similar environment. Various art forms were also common. The mythological and historical personalities and deities also had resemblance. The meditational postures of these deities also had uncanny likeness; many of these deities even had similar names; their religious symbols and insignias too had similarities So much so that the

builder artisans and installing kings of many temples were also same. From this perspective the archaeological findings related to these three religions appear to have a similitude. On the other hand there are differences and dissimilarities with regard to their religious beliefs, individual forms and styles of architecture and sculpture, and unique orchestration and composition of symbols. There are instances when inadequate understanding of variant architecture, sculpture, iconic composition, and beliefs makes archaeologists misinterpret images, temples and icons of one religion for the other. For example we may say that many archaeologists at many places have branded *Tīrthaṅkara* images in lotus pose as those of Bodhisatva or Śiva in yogic posture. This is in spite of the identifying insignia of the *Tīrthaṅkara* on its portal. Many Jain deities have been called the Buddhist Tārādevī or some Hindu *devī*. The pillars, inscriptions, wheel of religion, triple or quadruple lion pedestals erected by emperor Samprati at the *Kalyāṇaka*[1] places of *Tīrthaṅkara*s have been declared to have been constructed by emperor Ashoka. And many ancient artistic Jain temples where *Tīrthaṅkara* images are engraved on ceiling, *jaṅghā* (middle portion), flat mouldings, etc. have been declared to be Hindu temples. I believe that such mistakes have been committed due to lack of knowledge about Jain art. Such mistakes should be rectified in order to remove the prevailing misunderstanding.

- There is an abundance of archaeological material in all states in India. This is not just abundance in numbers it is also in terms of variety, quality, and uniqueness. Although a larger portion is safely collected in Jain temples and museums in the country and around the world, there still remains a lot more scattered and unprotected in remote jungles, mountains, villages, and even in cities.

For convenience we may divide Jain archaeology and art in following six categories –

1. Jain images, 2. Jain temples, 3. Images of protecting deities, 4. Cave temples, 5. Jain symbols, 6. Inscriptions.

JAIN IMAGES

Archaeologists believe that the art of sculpture originated during the Mauryan period. Before that *yakśa* (a lower species of gods)

worship and icon or symbol worship were common. Icon worship predates *yakśa* worship. The popular symbols have been Swastika, *nandyāvarta*, *caitya vṛkśa*, etc. But when man was no more satisfied with symbols he started making anthropomorphic images. First of all idols of *yakśas* were made and then those of deities.

Since the finding of seals and idols in excavations at Mohan-jo-daro and Harappa the earlier concepts about Indian sculpture have undergone a change and its antiquity has been authentically pushed back to five thousand years. Idols of unclad *yogīs* in *kāyotsarga* posture dating back to Sindhu civilization period have been found. Many scholars have accepted them as images of Jain *Tīrthaṅkara* Ṛṣabhadeva.

According to Jain hagiographic evidences the first structures constructed were in the city of Ayodhya. Here first of all five Jain temples were made. After that emperor Bharata constructed 72 temples on mount Kailash. An idol of headless torso and another of a head were found in Lohānīpura area of Patna City in Bihar. This torso has similarities with one found in Harappa. It is also disfigured at elbow and knee joints. Because of its typical sheen archaeologists are unanimous in accepting it as a Jain image of the Mauryan period. This is also accepted as the oldest idol found in India. It is placed in the Patna museum. In this museum there is another idol of a *yakśī* also belonging to this period.

Next come the *Tīrthaṅkara* images from Udaigiri-Khaṇḍagiri caves. Emperor Khāravela, his queen, and their two sons constructed some of these caves. According to historians Khāravela's period is first century BC. In a Khāravela inscription from Hāthiguṁfa it is mentioned about a gem-idol called Kaliṅgajina that it was taken to Pātalīputra by the Nanda king after his conquest of Kaliṅga. Three hundred years after this incident emperor Khāravela defeated the then king of Pātalīputra, Vṛhaspati Mitra, recovered the image and installed it after constructing a temple on Kumāri hills. This image is at present owned by Vaiṣṇvas. This description indicates that some king of the Śiṣunāga dynasty (Śreṇika Bimbasāra or some of his descendent) probably made this image. If this is proved it would be accepted as the oldest idol found in India.

The Jain images of Mathura of the Kushana period come next in periodicity. Their period is first-second century AD. The idols of Māṅgītuṅgī also appear to be of the same period. Many images of this period are available in museums of Mathura, Lucknow, Calcutta and London. Some images in Cuttack, Bhānapura, Pākavīra, Vaiśālī, Kaluhā hill, and Campāpurī (Nāthanagar) also appear to be of the Kushana period. The idols in the Sona Bhaṇḍāra caves in Rājagṛha and the Pārśvanātha image in Sri Gopikrishna Kanoria museum in Patna belong to the third century. Very few images of the Gupta period have been found. Some idols available in Udaigiri, Vidiśā, Kākandi, Kakumagrāma, and Prayaga belong to the Gupta period. Hundreds of images of the seventh and eighth century are available at places including – Keśorāyapāṭaṇa, Rājagṛha, Udaigiri-Khaṇḍagiri caves, Ellora caves, Dhārāśiva caves, Gajapantha, Karandai, Śrīśailam, Vaiguṇam, and Villukam.

The number of available idols of the ninth and tenth century and later period are in thousands. The aforesaid information relates only to the stone images. The Lohānīpura idol is the oldest stone image but the oldest metal images are the set of 21 images placed in the Patna State Museum. These metal figurines were found in excavations at various places in district Shahabada (Bihar). Metal images of slightly later period are available in museums at Cuttack, Bhuvaneshvar, and Calcutta, and also in many Jain temples in southern as well as northern India.

SPECIAL FEATURES OF JAIN SCULPURE

The distinct features and sculptural range of Jain images is worth a special mention. The *Tīrthaṅkara* images are mostly found in three postures – padmāsana (lotus posture), ardhapadmāsana (half-lotus posture), and *kāyotsargāsana* or khḍgāsana (standing posture). The images of *Tirthaṅkara's* mother are found in reclining posture. The number of images in lotus posture is much higher as compared to that in standing posture. The tallest idol in standing posture is that of *Bhagavāna* Ādinātha at Cūlagiri (Baḍ. vānī); it is 84 feet tall. The Ādinātha idol in Gwalior fort and the Bāhubalī idol at Gommaṭeśvara are about 57 ft. The Bāhubalī idol at K. .kala is 42 ft. tall. There are many 35-ft tall images in Khandāra and Gwalior fort. There are many shorter idols in standing posture at places including Borivali,

Kumbhoja Bāhubalī, Kolhapura, Kothali, Veṇūra, Sihaunia, Ayodhya, Ara, Bajaraṅgagaḍha, Jhālarāpāṭaṇa, Ahāra, Kuṇḍalapura, And Bahurīvanda.

Of the idols in lotus posture the tallest is that of *Tīrthaṅkara* Supārśvanātha among the '*eka patthara kī bāvaḍī*' group of images. It is 35 ft. tall. Bāhubalī images are exclusively in standing posture.

Also available in the *Tīrthaṅkara* images are the two-in-one, three-in-one, four-in-one and five-in-one idols. These are more than one image of the same *Tīrthaṅkara* on the same pedestal facing more than one side. There are also images of 24 *Tīrthaṅkara*s on a single plate. Many of the Ādinātha images are with matted hair. Although the insignia of Supārśvanātha is swastika there are many images with a five-hooded snake-canopy. Pārśvanātha images having a seven-hooded serpent-canopy are most common; however, some with nine, eleven, thirteen and one thousand hooded serpent-canopies are also found. Generally all the *Tīrthaṅkara* images have insignias and inscriptions on their pedestals. In the ancient images *yakśa* and *yakśiṇī* and eight auspicious signs (*aṣṭa maṅgala*) are engraved on both flanks of the *Tīrthaṅkara*. Some idols are without these also. There are also idols without any insignia, *yakśa-yakśī*, or eight auspicious signs. These are believed to be of *Siddha*s (liberated souls). Those with these engravings belong to *Arihanta*s.

At many places images in gemstones are also found. One such excellent idol in crystal-quartz is available in Ferozabad.

The stone images in lotus-posture are of two types – with *parikara* (subsidiary figures of an image) and without *parikara*. The *parikara* has figures of drum-players; gods, goddesses, or *gandharva*s with garlands; goddess Lakśmī with elephants; Indra with whisks; *yakśa-yakśī*, and devotees who probably are the installers of the image. Even some images in standing posture also have parikara. Besides the aforesaid figures, at some places figures of snake and lion are also found.

The maximum numbers of available idols are of Ādinātha, Candraprabha, Neminātha, Pārśvanātha, and Mahāvīra. There are some unique images also. For example, in Albert Museum, London there is

an image of *Tīrthaṅkara* Candraprabha with seven faces. It is probably symbolic of *sapta-bhaṅgī* (the seven-fold prediction of *Syādvāda*). In Sirapura there is a 3 feet 8 inches tall Pārśvanātha idol with seven-hooded serpent-canopy. This rests in space approximately an inch above the pedestal and accordingly it is called *Antarikśa* (space) Pārśvanātha. In Jintūra there is a Pārśvanātha image 5ft. 10 inches tall with nine-hooded snake-canopy; it rests on a 2to 3 inches wide piece of rock. In Jintūra there is another Pārśvanātha image that has creepers sculpted on it just like Bāhubalī images. At many places there ire idols made of lime and mortar; such images are found in Bīnā Bārahā (M.P.) and Dhārāśiva caves (Maharastra). Some sand idols are also found. The *Tīrthaṅkara* **Munisuvrata**nātha idol in Paiṭhaṇa (Maharastra) is believed to be a sand idol.

Thus the wide range of available Jain images has made the field of Jain art of sculpture and iconography very rich and glorious. At a glance a Jain image is recognized by its meditational posture and the half closed eyes focused at the tip of the nose. Many images have a sign of *Śrīvatsa* engraved at the middle of the chest and many with eight auspicious signs and figurines of *yakśa-yakśī*.

JAIN TEMPLES

Temples are basically small-scale models symbolic of a *Samavasaraṇa*. In the *Samavasaraṇa* there are twelve Śrī pavilions with *gandhakuṭī*, the canopied place where a *Tīrthaṅkara*s sits or rests on a throne. There is a wheel of religion at the gate of the *Samavasaraṇa* and just ahead of it is a *Māna-stambha* (freestanding pillar-standard crowned by Jina images). The plan of a temple follows the same pattern. In ancient period *Māna-stambha* was an essential part of a temple. The wheel of religion is sculpted at the moulded basement of a temple.

There is an evident variation in architecture, plan, and style of temples depending on the geographical area and periodicity. For example influence of Candela art can be seen on the temples in the Vindhya area of Madhya Pradesh. The Jain art of Mahākauśala area has been under the influence of Kalacūri art, and that of the central India under that of Paramāra art. Some of the Jain temples in Maharastra have followed Hemāḍa-panthi style and the south Indian temples are

influenced by the Hoyasala style. The most common style followed by Jain temples is the Nāgara style. It is called *pañcāyatana* style (having five elements). The plan of this styles includes *garbhagṛha* (sanctum sanctorum), *antarāla* (intermediate compartment), *pradakśiṇā patha* (circumambulatory passage), *mahāmaṇḍapa* (central pillared hall), and *arddhamaṇḍapa* (pillared hall of one bay). Ancient temples, both in south and north, were constructed in this five-element style. Lively carvings and mouldings showing joyous aspects of folk life can be seen on the outer walls of many ancient temples. The trend of adornment was so popular that besides the themes of folklore, the middle portion and projections of the shrine have been adorned with figurines of *Tīrthaṅkara*, *yakśa-yakśī*, and erotic sculptures. A variety of styles can be seen in the plan of the superstructure. There are *āmalaka* (globe shaped mouldings), *stūpikā* (finial of a south-Indian vimana), *kalaśa* (torus moulding often resembling a pitcher) and *bījapūraka* (lemon shaped mouldings) at base of the spire of the superstructure.

According to the literary evidences, at the beginning of the age of action Indra had constructed five Jain temples in Ayodhya. After that emperor Bharata got 72 temples built. But not a single one of these exists at present. The evidences of the oldest historical temple are found in the Lohānīpura area in Patna. Here foundation of a Jain temple has been found. Archaeologists date it to the Mauryan period. Following this in antiquity, ruins of a *deva-sabhā* (assembly of gods) have been found on the Kumāri hill near Udayagiri-Khaṇḍagiri caves. This is said to be a part of the Jain temple constructed by Emperor Khāravela. Ruins of ancient Jain temples have also been found at many places in Bihar including Pākavīra. On Vaibhāragiri 22 rooms belonging to some temple have been excavated. They are believed to be of the 7-8th century. A complete temple with superstructure, belonging to approximately same period, has also been found in Keśorāyapāṭaṇa on the banks of Chambal River (Carmaṇvatī) in Rajasthan. A part of it has been renovated. In Pāvāgaḍha (Gujarat) also stand ruins of an ancient temple near a lake.

Many temples belonging to the tenth century have been found intact in their original form. At many places like Khajuraho, Gyārasapura, Ūna, Śravaṇbelgolā, Kambaḍahallī, Halebid, Devagaḍha, Kolhapura, Jintūra, and Sirpura temples of the tenth century in good condition stand with their impressive grandeur intact. Temples of the

eleventh and twelfth century can be found in hundreds spread all over the country.

Talaprakoṣṭha or *bhoṁyarā* (underground chamber), *Nandīśvara Jinālaya*, and *Sahasrakūṭa Jinālaya* are all different names of temples only. In order to keep the idols safe from invaders underground chambers were made and images were placed on pedestals. A *Nandīśvara Jinālaya* is constituted of fifty-two shrines, thirteen in each cardinal direction. Such temples have been made at many places. At some places models of *Nandīśvara Jinālayas* in metal are also available. In a *Sahasrakūṭa Jinālaya* there are 1008 images. These are either carved on stone slab or cast in metal. As compared to stone a much larger number of *Sahasrakūṭa Jinālaya* is found in metal.

In the plan of a temple *Māna-stambha* also has an important place. Probably the oldest *Māna-stambha* is of Om (Uttar Pradesh); this elongs to the period of emperor Samudragupta. The most beautiful and artistic *Māna-stambha* is the Kirti-stambha at Chittorgaḍha fort. It is internationally famous for its unique art. Like *Māna-stambha Caitya-stambha* (smaller free standing pillars within a temple) have also been popular. On a smaller pillar four back-to-back *Tīrthaṅkara* images are made and this is called *Caitya-stambha*.

In some ancient temples *stūpa*s (dome like structure) and *āyāgapaṭṭa*s (slab carved with sacred Jain figures and symbols) are also seen.

*Vihāra*s (religious complex), where ascetics stayed and conducted their studies and meditational practices, were also popular in Jain tradition. A Jain *vihāra* was found during excavations at Pahāḍapura (district Rājaśahi in Bangladesh). According to a copper plate inscription (478 AD) found there, this belonged to *Nirgrantha śramaṇācārya* (Jain *Ācārya*) Guhanandi and was spread over in one thousand square yard area. It had more than 175 cave-like chambers. At the center was a swastika shaped three-storied *Sarvatobhadra* (facing four cardinal directions) Jinālaya (Jain temple) with a superstructure at the third storey. This is the first known temple.

IMAGES OF GUARDIAN DIETIES

In the Jain works on *pratiṣṭhā* (guidebooks on installation ceremonies) guardian deities are described in details. It is believed that each *Tīrthaṅkara* has an attendant *yakśa* and *yakśī*. These are called *śāsana prabhāvaka* deities (those who affect promotion of Jain order) and they are found as figurines carved with *Tīrthaṅkara* images and as independent idols as well. In the books on *pratiṣṭhā* their forms, shapes, mounts, and other information is given in all detail. Besides these, idols of some other deities are also available; these are – sixteen *vidyā devatā* (gods of wisdom and skills), *navagraha* (nine astrological planets), ten *dikpāla*s (ten gods of directions), and *aṣṭa mātṛkā* (mother goddesses). These deities are also mentioned in the *pratiṣṭhā* books.

Earliest available *Tīrthaṅkara* images are of the Mauryan period. The available images of guardian deities are also of the same periodicity. An idol of a *yakśī* was also found with the Mauryan period *Tīrthaṅkara* image from Lohānīpura. Like *Tīrthaṅkara* images the making of *yakśa-yakśī* images in large numbers commenced during first century BC. Distinctive artistic features can also be seen in them. Many images of this period of these deities have been found in Udayagiri-Khaṇḍagiri cave-temples and at excavations at various spots in Mathura. The images of goddesses in Udayagiri-Khaṇḍagiri have four, eight, twelve, sixteen and twenty-four arms. In Mathura an image of Saraswatī with ten arms has been found.

In context of images of seventh-eighth century guardian deity images Ellora caves are among the richest places. Here the images of Cakreśvarī, Padmāvatī, Ambikā, Siddhāyikā *yakśī*s and Gomeda, Mātaṅga, and Dharaṇendra *yakśa*s are in large numbers. In the outer portion of cave No. 30 a dancing Indra having twelve arms is carved. The image is huge. Indra is wearing ornaments and on his arms, dancing goddesses and gods playing musical instruments are depicted. Above the heads of many statues there are bunches of dangling mangoes. There are mango-heaps over some Ambikā idols and on some other these are placed on the palms of Ambikā. There is one child in her lap and another held in her hand. The sculptor has given special attention to ornamentation, grace and beauty of *yakśa-yakśī* here.

The *yakśa-yakśī* images of ninth-tenth century have seen the culmination of the fine art of sculpting at Khajuraho. Here the images of guardian deities are generally carved on the exterior of the middle portion, and decorative slab mouldings on projections of temples. These images are manifestations of the loftiest imagination of beauty a sculptor could make.

In Jain art the images of guardian deities have also been as popular as those of *Tīrthaṅkaras*. Therefore, images in stone as well as metal of these deities are found at almost every ancient temple and pilgrimage center. These images can be found carved on the flanks of a *Tīrthaṅkara* image or as independent idols as well. In the available *yakśa* images those of Gomeda, Dharaṇendra and Mātaṅga are in larger numbers. In the same way Cakreśvarī, Jvālāmālinī, Ambikā, and Padmāvatī images are found in abundance. Even out of these those of Ambikā and Padmāvatī are the most popular. There are many idols of Ambikā where she carries a bunch of mangoes in one hand or a child in her lap and another child held in her hand. Over the head of the goddess there is a dangling bunch of mangoes with an image of *Tīrthaṅkara* Neminātha in the middle. The Padmāvatī images have the goddess sitting in lotus posture. Over her head is a serpent-hood canopy and over the canopy is *Tīrthaṅkara* Pārśvanātha.

It is not that only independent images of *yakśa-yakśī* are available, even independent temples of these deities are available. Near Katni, in Vilahari village at the shore of Lakśamaṇa Sāgara (a lake) there is an ancient temple of Cakreśvarī. Cakreśvarī sits on a Garuḍa (eagle) and on her head rests the image of the first *Tīrthaṅkara* Ṛṣabhadeva. Near Satna there is a temple of Patiyānadāī. On a slab are carved images of twenty-four *yakśīs*. In the center sits Ambikā and on her both flanks are images of *Tīrthaṅkaras* and *yakśīs*. This slab is now in the Prayaga Museum. Its size is 6' x 3'. The deity has four arms. On its neck are a necklace and a bead string, arms are embellished with armlets and wrists with snake-bracelets. It has a triple ring hairdo. On the head of the deity rests an image of *Bhagavāna* Neminātha. In context of its art and grandeur a better image of Ambikā and 23 *yakśīs* is yet to be found. It probably belongs to tenth-eleventh century.

JAIN SYMBOLS

In Jain art symbols have a special importance. These symbols are basically symbols of various parts of *Saamavasaran*. Symbols and signs having special significance are – *Dharmacakra* (wheel of religion), *Swāstika*, *Vardhamaṅgala*, *Nandyāvarta*, *Nandipada*, *Caityavṛkśa* or *Siddhārtha Vṛkśa*, *Trirala* (trident), *Kalaśa* (aspersorium or pitcher), *Bhadrāsana* (padestal or seat), *Matsya* (fish), *Puṣpamāla* (flower-garlands), *Aśokavṛkśa* (Ashoka tree), *Puṣpavṛṣṭi* (shower of flowers), *Dundubhi* (drum), *Chatra* (umbrela or canopy), *Camara* (whisks), *Bhāmaṇḍala* (orb), *Ghaṇṭā* (bell), *Sarpacinha* (snake-sign), *Gaṅgā* (river Ganges), and *Yamunā* (river Yamuna). They were liberally used in ancient idols, temples and inscriptions. In ancient times icon worship was popular. Among the remains of Indus civilization symbols like *trirala*, bull, etc. are found on many seals and idols.

Vivid carvings of symbols can be seen in various caves at Udayagir-*Khaṇḍagiri*. Most widely used symbols there are *Vardhamaṅgala, Swastika, Nandipada, Caityavṛkśa* or *Siddhārtha Vṛkśa,* pair of snakes, *Dharmacakra*, and insignias of *Tīrthaṅkara*s.

These symbols are generally found in all temples and images.

CAVE TEMPLES

Cave temple is just another style of Jain temples. Archaeologists are of the opinion that in the remote past temples were not constructed, only *stūpa*s (mound-like memorial structure) were erected. These *stūpas* were made at the place of death of some great man or in memory of some specific incident. These *stūpa*s later evolved into cave temples. In the same period the construction of *vihāra* also started. The evolution of cave temples culminated in the tradition of temples as freestanding structures. With the progress in the fields of architecture and sculpture the design and architecture of the temples underwent progressive changes.

Jain cave-temples are found in many states of the country. The oldest cave temples are those at Udayagiri-Khaṇḍagiri. There is a cluster of 117 cave temples here. At no other place cave temples are

found in such abundance. These temples range in periodicity from the first century BC to ninth-tenth century AD. After these come the cave temples in Rājagṛha, which belong to the third century. The cave temples in Udayagiri near Vidiśā are of fifth century. In the seventh-eighth century many cave-temples were made; important among these are those at Ellora, Dhārāśiva, Māṅgituṅgī, Añjanerī, Gajapantha, Jintūra, Tāraṅgā, Giranāra, Kuṇḍala, Aurangabada, Cāndabaḍa, Śravaṇabelgolā, Sittanna Vāsala, Bādāmī, Aihole, Pabhausā, Aṅkāī-taṅkāī. Ascetics used many of these caves as places for meditation. But most of them have images of *Tīrthaṅkaras*, ascetics, and *yakśa-yakśīs*. In these caves valuable heritage of art, archaeology, history and culture lies preserved.

INSCRIPTIONS

These include inscriptions on copperplates, stone slabs, and idols. Least available are copperplate inscriptions. Most of the copperplate inscriptions are about the land donations for temples by kings. However two copperplates worth mention here have great historical importance. One is the copper plate of King Nebuchadnazzar of Babylon found in Prabhāsa Paṭṭana (in Saurashtra), and the other is that found in Pahāḍapura in district Rājaśāhī in Bangladesh. Dr. Prananatha Vidyalankara[2] has deciphered the writings on the copper plate from *Prabhāsa* Paṭṭana and it reads as follows –

"The lord of Revanagar, god of high descent, Nebuchadnazzar has come.

"He has come to the city (Dvārakā) of Yadurāja (king of Yādavas).

"He has built a temple ... the Sun.

"Submitted for ever to god Nemi who is the god of the heaven like Raivata hill."

The period of Nebuchadnazzar is believed to be 1141 BC. Thus this copperplate is more than 3000 years old and to best of my knowledge the oldest copperplate inscription in India.

The period of the Pahāḍapura copperplate is fifth century AD. According to this a Brahmin couple purchased pieces of land in some villages in Puṇḍravardhana and gifted the same to the Jain *Vihāra* at

Vaṭagohālī village to cover daily expenses of worship of the Jina. This is the same Jain *Vihāra* the remains of which have been excavated. It was a famous university of its time.

The number of available stone inscriptions is very large. Almost five hundred inscriptions have already been found in Śravaṇabelgolā. The number of inscriptions from Devagaḍha is 300. A sizeable number of inscriptions are available at Udayagiri-Khaṇḍagiri caves. There are thousands of inscriptions available at hundreds of places. Here only two inscriptions of great historical importance are discussed. The first is the Hāthigumfa inscription and the second is the Kallūra Guḍū inscription. Hāthigumfa is situated on Udayagiri portion of the Udayagiri-Khaṇḍagiri group of caves. At the head of the terrace of this cave is the inscription by emperor Khāravela. It has seventeen lines. This inscription throws light on emperor Khāravela and important incidents in his life. These include his ascent on the throne, his victories over Sātavāhana, Sātakarṇī, Satīmitra, the Greek invader Demitrius and others; return of the Kaliṅga Jina idol that was taken away by Nanda king; works of public service done by him; his religous life and the congregations of ascetics organized by him. This inscription is the most authentic evidence about emperor Khāravela.

The second inscription is on a slab of stone lying on the eastern side of the Siddheśvara temple in Kullura Guḍū (district Shimoga, Karnataka). Its date is circa 1121 A.D. It mentions that during the period of influence of *Tīrthaṅkara* Neminātha Viṣṇugupta of the Gaṅga dynasty reigned over Ahicchatra. *Bhagavāna* Neminātha attained nirvana during his reign. Also that when *Bhagavāna* Pārśvanātha attained omniscience in Ahicchatra the then ruler there Priyabandhu of Gaṅga dynasty arrived in the *Samavasaraṇa* and worshipped *Bhagavāna*.

In fact, the history of our glorious past is preserved in these inscriptions. They provide valuable information about many dynasties and periods of their reign, many *ācāryas*, ascetic groups and sub-groups, and also individual devotees of Jina. If all the available rock-inscriptions are compiled, translated into Hindi, and published it would be very convenient to appraise our cultural and religious past besides estimating and authenticating the periodicity of historic persons and places.

The tradition of inscriptions on the pedestal of images has its origin in the remote antiquity. Therefore, the inscriptions number in thousands. These image-inscriptions also provide valuable information about kings and their reigns, ascetics, *bhaṭṭāraka*s, their lineage, lay devotees and their families, etc. There is a need for publication of these image-inscriptions as well.

JAIN FESTIVALS

Festivals infuse a new vigour, joy, and inspiration in human life. Breaking monotony, they rejuvenate social life. In absence of festivals life of man would become stagnant. He would be disgusted with monotonous life; his life would become devoid of joy, variety and inspiration as well as ambition.

Festivals are celebrated in memory of great men or important incidents. Jain festivals are of two kinds – *nitya* (perpetual or general) and *naimittika* (causal or commemorative). The general festivals are those that are celebrated always since time immemorial. Commemorative festivals are those related to the auspicious events in the lives of *Tīrthaṅkara*s or in memory of some specific incident. The general festivals include *Paryūśaṇa parva* and *Aṣṭānhikā parva*. The commemorative festivals include *Mahāvīra Jayantī*, *Akśaya Tritīyā*, *Śruta Pañcamī*, *Rakśā Bandhana*, *Dīpāvalī*, etc. Brief details of some important Jain festivals are included here.

Paryūśaṇa - This festival is also called *Daśa Lakśaṇa* festival. This festival is celebrated three times every year, during the months of Caitra, Bhādrapada, and Māgha. This ten-day festival is celebrated from fifth to fourteenth day of the bright half of each of these months. During the Bhādrapada month it is celebrated with great enthusiasm by the whole Jain community and during these ten days a variety of functions are organized. Although religion is one it is believed to have ten limbs in the form of excellence in the ten attributes of *kśamā* (forgiveness), *mārdava* (humality), *ārjava* (straight forwardness), *śauca* (purity), *satya* (truthfulness), *samyam* (self control), *tapa* (austerity), *tyāga* (giving up), *akiñcanya* (aloofness), and *brahmacarya* (celibacy). In fact, these attributes constitute the intrinsic nature of soul but he is unaware of these due to ignorance. Therefore, in name of this

festival the religious people worship the qualities of soul through these attributes for ten days. By giving the worship of attributes of soul the form of a festival, special emphasis has been give to the concept of worship of virtues. All these ten virtues combined lead to liberation, they are, in fact, liberation itself. In social life also, acquiring these virtues makes a man ethical, unblemished, and magnanimous. These virtues or qualities are non-sectarian, universal, and timeless. The suffering humanity can be made happy and healthy with the help of these ten virtues. As such, it is the need of the time to promote this ten-limbed- religion with help of national media as well as various international platforms and fora. According to the scriptural evidences the end of the *Dukhamā-dukhamā* (the last epoch of the present regressing cycle of time) will bring about devastating changes. Only these virtues can save humanity.

Kśamāvani – This festival is celebrated one day after the conclusion of the *Daśa Lakśaṇa parva* of the Bhādrapada month on Āśvina *kṛṣṇā* first. On this day all religious people seek and grant forgiveness mutually for the mistakes committed by them. They embrace each other to express mutual love and affection. The ideal of this festival is expressed in this aphorism – I seek forgiveness from all beings. May all beings forgive me. All beings are my friends. I have animosity with none.

The *Kśamāvani* festival is the festival of universal love. If this were declared an international festival and the heads and leaders of antagonistic states sought mutual forgiveness it would certainly help avoiding political tension and wars. *Kśamāvani* festival can prove to effective in quenching the fire of rivalry among leaders and members of opposing political parties.

Aṣṭānhikā festival – In the list of continents and seas the eighth continent is Nandīśvara Dvīpa. A set of 52 natural temples placed in a geometric pattern exists there. This festival is celebrated three times a year during the months of Āṣāḍha, Kārtika, and Fālguna. During the bright fortnights of these months the festival dates are eighth to fifteenth. During this festival Indra and gods go to Nandīśvara Dvīpa and worship these natural temples. The fifty-two temples are set in a pattern of thirteen on all the four cardinal directions. These temples and their images are all natural (not man-made).

Commemorative festivals – These are the festivals that have become popular due to specific incidents. These include the dates of the auspicious events in the life of *Tīrthaṅkara*s. Each *Tīrthaṅkara* has five auspicious events but all these events connected with all *Tīrthaṅkara*s are not celebrated as festivals. The birth and nirvana days of *Bhagavāna* Ṛṣabhadeva, omniscience and nirvana days of *Bhagavāna* Pārśvanātha, and birth and nirvana days of *Bhagavāna* Mahāvīra are celebrated with great enthusiasm and fanfare. Some other commemorative festivals are listed as follows –

Ṛṣabha Jayantī – On Caitra *kṛṣṇā* ninth the birth anniversary of *Bhagavāna* Ṛṣabhadeva is celebrated.

Akṣaya Tṛtīya – After getting initiated *Bhagavāna* Ṛṣabhadeva indulged in austerities for six months in complete silence. After this fasting for six months *Bhagavāna* set out to get food. At that time no one knew about procedure of offering suitable food to ascetics. He wandered for six months without getting any food. One day he arrived outside Hastinapur. Śreyāṁsa, the younger brother of King Somaprabha of Hastinapur, recited panegyric of *Bhagavāna* with *navadhā bhakti* (formal nine styles of expressing devotion). As soon as he saw *Bhagavāna* he recalled an incident from his earlier birth. Then *Bhagavāna* Ṛṣabhadeva was Vajrajaṅgha and Śreyāṁsa was his wife Śrimatī. The couple had offered *āhāras* (food) to two ascetics with *Cāraṇa Ṛddhi* (a type of miraculous power). As soon as he recalled this incident he became aware of the procedure of offering alms. He did formal worship of *Bhagavāna* and following due procedure offered him fresh sugar-cane juice filled in pitchers and readily available in the palace. *Bhagavāna* accepted the juice in his cupped palms with a feeling of complete detachment. This was the first instance of an ascetic accepting alms. It was the third day (*tṛtīya*) of Vaiśākha *śukla*. Since that day this date on which the first ascetic was given his first alms is celebrated as *Akṣaya Tṛtīya* festival.

Śruta Pañcamī – *Ācārya* Dharasena was meditating in the Candra cave on Giranāra hill. He had complete knowledge of *Ācārāṅga* and partial knowledge of the remaining *Aṅga*s. With his knowledge of augury he could know that he was fast approaching the end of his life span. My knowledge will be lost with my death unless I impart it to some

suitable individual making it everlasting. With this idea he wrote a letter to organizers of the forthcoming ascetic congregation requesting them to send two well-qualified ascetics to study under him. The organizers sent two scholarly ascetics named Bhūtabalī and Puṣpadanta. When they arrived, the *ācārya* interviewed them and at an auspicious moment commenced their lessons. Immediately on completion of studies he sent them back because he knew that his end was approaching fast. After bidding goodbye the two ascetics came to Ankalesvara and spent the monsoon stay there. At the end of *Caturmāsa* (monsoon-stay) Puṣpadanta went to Vanavāsa country with Jinapālita. *Ācārya* Puṣpadanta wrote *Satprarūpaṇā* with twenty chapters and taught it to Jinapālita. Then he sent him to *Ācārya* Bhūtabalī. Realizing that Puṣpadanta had very little time to live, Bhūtabalī wrote *Ṣaṭakhaṇḍāgama* in *Dravyapramāṇanugama* style (a style of disquisition based on practical evidence). Compiling this work in book format he worshipped it (*Śruta jñāna*) in company of the whole religious organization. After this he sent it with ascetic Jinapālita to *Ācārya* Puṣpadanta. Along with the four fold religious organization (*saṅgha*) *Ācārya* Puṣpadanta also worshipped this great compendium of doctrines. This was done on Jyeṣṭha *śukla* fifth. Since that day the popular festival called *Śruta Pañcamī* is celebrated as the anniversary of the first worship of *Śruta jñāna*.

Vīra Śāsana Divasa – *Bhagavāna* Mahāvīra attained omniscience on the banks of Ṛjukula river, outside Jṛmbhika village, on Vaiśākha *śukla* tenth. With the permission of Indra, Kubera (the god of wealth) created a divine pavilion. But in absence of a *Gaṇadhara* a *Tīrthaṅkara* does not utter the divine word. This continued for 66 days. *Bhagavāna* was on the Vipulācala hill around Rājagṛha. Indra brought famous Brahmin scholar Indrabhūti of the Gautam clan there. As soon as Indrabhūti beheld *Bhagavāna* he greeted him humbly and got initiated as an ascetic. Once Indrabhūti got initiated *Bhagavāna*'s silence was broken and his divine sermon commenced. It was Śrāvaṇa *kṛṣṇā* first. Since then this day is celebrated as the anniversary of Mahāvīra's order (*Vīra Śāsana Jayantī*) or the day on which *Bhagavāna* Mahāvīra launched the wheel of religion.

Rakśā Bandhana – Śrīvarmā, the king of Ujjain had four ministers – Bali, Namuci, Prahlāda, and Vṛhaspati. They were staunchly anti-Jain. Once *Ācārya* Akampana with his 700 strong ascetic *saṅgha* came to

Ujjain. The king went to pay homage to the ascetics. The ministers had to accompany the king, though unwillingly. Under the command of the *Ācārya* all the ascetics were observing complete silence. The king returned just after paying homage. On the way back while the ministers criticized the ascetics they saw ascetic Śrutasāgara coming. They engaged the ascetic in a debate but failed to counter his logic. To avenge this insult they set out with swords in their hands. Ascetic Śrutasāgara went and reported this incident to his guru. He was asked by the guru to go back to the spot where this verbal altercation took place and perform condoning meditation.

Ascetic Śrutasāgara came to that spot and sat in meditation. During the night the four ministers came there and in order to take revenge they all at once raised their swords to strike the ascetic. A jungle deity could not tolerate this atrocity on a helpless ascetic. With his megical spell he immediately froze them in the striking posture. In the morning the citizens saw this tableau. The king also came. When he saw all this he became furious and exiled the ministers after pubic disgrace.

The four ministers wandered around and finally came to Hastinapur. They pleased the king there and were appointed ministers. The king also wanted to reward them but they kept it pending for some opportune moment. Once *Ācārya* Akampan's ascetic group came to Hastinapur. When these ministers got the news they decided to avenge their past insult. They approached the king and sought the reign of the kingdom for seven days as their pending reward. Immediately after this, they made an announcement about conducting a *yajña* involving human sacrifice (*Naramedha yajña*). Huge *yajña* pavilions and fire-sacrifice pavilions were made. To offer human sacrifice they collected heaps of wood and other inflammable rubbish around the group of seven hundred ascetics and set these to fire. Soon there were flames all around the group of ascetics. The *Ācārya* addressed the ascetics, "Worthy ones! This is the moment of your test. The fire can burn the body not the soul and you are souls."

Seeing the trembling Śrāvaṇa constellation *kśullaka* Puṣpadanta knew about the predicament of the ascetics. He at once went to great ascetic Viṣṇukumāra (younger brother of King Padma) on Dharini Mountain. He told the great ascetic about the impending death of

ascetics by burning and also informed that he possessed the *Vaikriya Ṛddhi* (miraculous power of transforming one's body). The great ascetic tested his own miraculous power and, when satisfied, at once reached Hastinapur. Bali was giving gifts to Brahmins in the *yajña* pavilion. Ascetic Viṣṇukumāra transformed him-self into a dwarf Brahmin and came to Bali to seek gift. He asked for a piece of land measuring his three steps. When Bali agreed Viṣṇu Kumāra transformed his body to a giant. He placed one foot on Sumeru Mountain and the other on Mānuṣottara Mountain. This covered all the available land and the third step was still to be taken. Bali and other ministers trembled with fear. On Viṣṇukumāra's command the fire was extinguished and the ascetics released. A wave of joy engulfed the masses. To everyone's surprise, next morning the *yajña* land was covered with green grass. Devotees offered food to the ascetics. The religious people resolved to protect each other. In memory of this incident the festival of *Rakśā Bandhana* (bond of protection) is celebrated every year.

Dīpāvalī – After covering many countries during his wanderings *Bhagavāna* Mahāvīra arrived at Pāvāpurī. Knowing that the end of life was fast approaching he came to an island like raised land in the middle of a pond and sat in meditation seizing all activities. During the last quarter of the night on Kārtika *kṛṣṇā* fourteenth he destroyed all the non-vitiating *karmas* and attained nirvana. For his last view Indra, gods and humans collected in large numbers. On the nirvana of *Bhagavāna* every one said, "Now that the spiritual light is extinguished we shall lit physical light in his memory." And the gods and humans celebrated the festival of lights. On Kārtika *kṛṣṇā* fifteenth millions of people gathered to celebrate *Bhagavāna*'s nirvana *kalyāṇaka*. This was not an ordinary event; it was the nirvana of the last *Tīrthaṅkara* of this cycle of time. By evening, this religious joy increased manifold because the leader of the principle disciples of *Bhagavāna* Mahāvīra, the head of all ascetic groups, Indrabhūti Gautam attained omniscience. With great joy and enthusiasm gods and kings of gods filled the skies with light of glittering gems. Millions of human beings lit earthen lamps. They also formally worshiped the symbolic goddess of wealth and liberation, and also Gautama Swāmī, the god of all ascetic groups (gaṇas).

In the Jain *Harivaṁśa Purāṇa*[3] this incident is described in the following words –

"At that time the sky above Pāvāgiri glittered all around with the brilliant light emanating from the rows of lamps lit by gods and demons. Since that day all the beings of this world, filled with the devotion for the Nirvana *Kalyāṇaka*, eagerly await this date in this Bhārata area to worship *Bhagavāna* Mahāvīra by celebrating *Dīpamālikā*. (Since that date people started celebrating Dīpāvalī in memory of *Bhagavāna* Mahāvīra)

Next day people assembled and exchanged gifts of sweets and roasted grains as a symbol of mutual affection. In the memory of the festival of *Bhagavāna* Mahāvīra's nirvana people in India and many other countries continue to celebrate two-day Dīpāvalī festival and exchange gifts of sweets and roasted grains. Worship of Ganeśa and Lakśmī is also done (although in a distorted way, forgetting the actual significance). The memory of *Bhagavāna* Mahāvīra's *Samavasaraṇa* is perpetuated in clay toys specially made on Dīpāvalī.

References:

1. Places where auspicious events in a Tīrthaṅkara's life are celebrated.
2. Times of India, 19th March 1935; Jain, Bhavanagar, Vol 35 No.
3. Jvalatpradīpālikayā pravṛddhayā, surāsuraih dīpitayā pradīprayā. Tadā sma Pāvānagarī samantataḥ, pradīpitākāśatalā prakāśate. (66-19)
   Tatastu lokaḥprativarṣamādasat prasiddha dīpālikapātra Bhārate. Samudyataḥ pūjayitum jineśvaraṁ jinendra nirvāṇa vibhūtibhaktibhāk. (66-20)

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Eighth Chapter

JAIN RELIGION AND SCIENCE

PROPERTIES OF SUBSTANCE

In Jainism everything worth knowing is called *dravya* or entity. *Dravya* has properties or attributes. That which is linked with *dravya* is called attribute (*guṇa*). The variations in *guṇa*s of an entity are called modes (*paryāya*). Those which have progressive variations from each other are known as *paryāya* or transformed state. Thus an entity is with attributes and modes (transformed states). *Guṇa* is immutable and is always associated with the substance. But *paryāya* (mode) is mutable or is created and destroyed. For example, a person gives a bracelet to a goldsmith for making earrings. The goldsmith breaks the bracelet and uses its gold to make earrings. Here the *paryāya* known as bracelet gets destroyed and the *paryāya* known as earrings is created. But in both these modes gold remains same. Gold is not destroyed. Only the modes of bracelet and earrings are destroyed and created. This creation and destruction is called *paryāya*. Gold has remained unchanged. That which remains unchanged is called *guṇa* (fundamental property). This is just an example to explain the terminology. In the same way after dying a man reincarnates as an animal. Here the *paryāya* known as human being was destroyed and that known as animal was created. But in both states the soul remained the same. This way every substance has *guṇa*s (fundamental properties) and *paryāya*s (modes or variants). In other words we may say that every substance is an aggregate of *guṇa*s and *paryāya*s.

The aforesaid details can be summed up into three attributes of *dravya* – 1. That which is *sat* or that which exists is a *dravya*. 2. That

which includes the three processes of creation, destruction and permanence is a *dravya.* 3. That which has fundamental properties (*guṇa*) and modes or variants (*paryāya*) is a *dravya.* These three attributes are not contradictory. That which exists undergoes the processes of creation, destruction, and permanence; and that which undergoes the processes of creation, destruction, and permanence has fundamental properties (*guṇa*) and modes or variants (*paryāya*). The *guṇas* in a *dravya* are permanent whereas the *paryāyas* are created and destroyed every moment. In a *dravya* all these three signs can be seen every moment. *Dravya* is never extinct; it never looses its qualities of creation, destruction, and permanence; and it is never devoid of its attributes and modes. Without creation there is no destruction and without destruction there is no creation. Also in absence of a permanent state of a thing creation and destruction are meaningless. In other words creation and destruction is of a thing only.

Creation, destruction and permanence in a thing are simultaneous phenomena. For example the destruction of a lump of clay is the creation of pot and vice versa; this is also the permanence of clay. Also the lighting of lamp and spreading of light or extinguishing of lamp and spreading of darkness happen at the same time. In the same way creation and destruction happen at the same moment but the basic material remains the same in both the states. Another example is bending a finger; at the same moment bent state is created (gaining), straightness is destroyed (losing) and the finger remains the same or permanent (retaining). These three parameters are coexistent.

CATEGORIES OF *DRAVYA*

There are six categories of *dravya* (entities) – *Jīva*, *Pudgala*, *Dharma*, *Adharma*, *Ākāśa*, and *kāla*. The universe is made up of these six entities and this number is always constant. The number of entities is neither increased nor reduced. The kinds of entities mentioned in other philosophies are all included in these six.

Jīva dravya – Primarily the entities are of two kind *cetana* (living) and *acetana* (non-living). *Jīva dravya* is the living entity and the remaining five are non-living. *Vyavahāra naya* is phenomenal or conventional viewpoint. And *Niścaya naya* is noumenal or unconventional or transcendental viewpoint. From the phenomenal

viewpoint that which has four *prāṇas* (vital forces or vitalities) namely power of the sense organs, life span, inhalation and exhalation, is called *jīva* (being). From noumenal viewpoint that which has life (consciousness) is called a *jīva* (soul). *Jīva* or soul has infinite space points. Another quality of *jīva* is *upayoga* (mental and spiritual activity). *Upayoga* means perception or faith and knowledge.

That which is formless is *jīva*. A thing that has form is perceived through sense organs. As soul cannot be perceived through sense organs, thus it is formless. That which has attributes of colour, taste, smell, and touch has a form and is perceived through sense organs. From the transcendent viewpoint soul is devoid of the attributes of colour, taste, smell, and touch therefore it is formless. But because of the karmic bondage, from the phenomenal viewpoint, it has a form.

From the phenomenal viewpoint soul is the perpetrator of the physical activities and from the *Niścaya* (noumenal) *naya* it is the perpetrator of its sublime feelings.

From the phenomenal viewpoint soul suffers the consequences of the material bondage of *karmas* in the form of happiness and sorrow and from the *Niścaya naya* (noumenal viewpoint) it enjoys its conscious feelings.

From the phenomenal viewpoint the shape and size of a soul is equivalent to the physical body it acquired due to karmic bondage and from the *Niścaya naya* (noumenal viewpoint) soul has infinite space points.

Those who are being born and are dying due to bondage of *karmas* are called worldly beings. These are broadly of two kinds – Those having only one sense organ, that of touch, are called immobile beings, for example earth, water, fire, air, and plants. Those having more than one sense organs are called mobile beings. These in turn are of four kinds – two, three, four, and five sensed. The five sensed beings are of two kinds sentient and non-sentient. Those with mind are sentient and those without mind are non-sentient. All two to four sensed beings are non-sentient. The perception is limited to their sense organs.

Souls move around in cycles of rebirth due to bondage of *karmas*. The souls whose *karmas* are completely destroyed are called *Siddha Paramātmā* or liberated souls. These souls are endowed with eight virtues including infinite knowledge. They are stationed at the edge of the inhabited space (*lokākāśa*). Each one occupies space slightly less than their last mundane body. There are infinite space points in a soul. The only thing that the souls do for each other is that they become inspiring or motive cause.

Ajīva dravya – Except soul the five other entities are called *ajīva dravya* or non-living entities. *Pudgala*, *Dharma*, *Adharma*, *Ākāśa*, and *Kāla*, these five entities are *acetana* (non-living). Besides *Pudgala* all these entities are formless. *Jīva*, *Pudgala*, *Dharma*, *Adharma*, and *Ākāśa*, all these five entities together are called *Pañcāstikāya* or five aggregate entities (aggregate of units of space or matter). The are called so because they are aggregates of space-points but time is not an aggregate of its fractions. As it is unitary it is called a non-sectional entity (*apradeśī*). *Pudgala* (matter) is an entity having form the remaining five are formless.

Pudgala dravya – That which undergoes *puraṇa* (growth) and *galana* (decay) is called *pudgala* or matter. Another definition is – that which has the attributes of colour, taste, smell, and touch is called matter. There are two divisions of matter – *paramāṇu* (ultimate particle) and *skandha* (cluster or lump). Ultimate particle is that division of a cluster that cannot be further divided. Ultimate particle is the purest form of matter. A single ultimate particle has immense energy. An independent ultimate particle can travel fourteen *Rajju-loka* (a conceptual unit of great distance). In the field of philosophy only Jain philosophy has accepted the concept of immense energy of ultimate particle. Some scholars believe that modern science got inspired from the Jain theory of ultimate particles and pursued their research in the field of atomic energy.

When one ultimate particle is bonded with another one or more ultimate particles it forms a cluster that is called *skandha*. There is a highly scientific discussion about the bonding process of ultimate particles available in Jain philosophy. In brief the process is as follows.

When two ultimate particles are bonded together the cluster is called *dvayāṇuka* (cluster of two *paramāṇus*) and that of three is called *trayāṇuka*. In this way countable, uncountable, and infinite number of ultimate particles bond together to form a *skandha* (cluster). This bonding of *paramāṇus* (ultimate particles) is caused by the properties of roughness and smoothness. In the particles of matter there are two types of energies one is smooth (probably positive in modern terms) and the other rough (probably negative in modern terms). One unit of energy is called *jaghanya* (minimum) energy level. A *paramāṇu* having one unit of positive energy cannot be bonded with another having two or more (countable, uncountable, and infinite) number of units. It is also true for a *paramāṇu* with single unit of negative energy. *Paramāṇus* with same properties also do not get bonded. For example a *paramāṇu* with two positive units cannot get bonded to another having two negative units or two positive units.

But if there is a difference of two units of energy, bonding takes place between *paramāṇus* having similar charge or opposite charge. For example a *paramāṇu* with two units of negative or positive energy does not get bonded to those with one, two, or three units of negative or positive energy but it combines with a *paramāṇu* having four units of energy. In the same way *paramāṇus* having three units of energy can combine with those having five units. If the difference is more or less bonding does not take place. This means that bonding takes place only when there is a difference of two units of energy. The properties of the *paramāṇu* with lower charge are transformed according too those with higher charge.

Paramāṇu (ultimate particle) is called pure matter. The combination of more than one *paramāṇus* is called mutated matter and it has six categories – *atisthūla*, *sthūla*, *sthūlasūkśma*, *sūkśmasthūla*, *sūkśma*, and *atisūkśma* (*sthūla* means gross and *sūkśma* means minute). They can be explained with the help of some examples as follows –

1. *Atisthūla* like mountains, earth, etc.
2. *Sthūla* like butter, oil, buttermilk, milk, etc.
3. *Sthūlasūkśma* like shadow, sun, darkness, etc.
4. *Sūkśmasthūla* like the subjects of five sense organs
5. *Sūkśma* like the karmic particles of good and bad *karmas*

6. *Atisūkśma* like ultimate particles that are even smaller than the karmic particles.

Matter has countable, uncountable, and infinite number of space-points (*pradeśa*). These numbers are based on the number of clusters or *skandhas*. *Paramāṇu* is called *apradeśī* or without space-points. This is because it has just one space point and one is not considered to be a number, it is the unit of numbers.

In Jain philosophy matter (*pudgala*) has been discussed in great detail. Any substance perceived through or experienced by sense organs is called *paudgalic* (material) or *Pudgala janit* (composed of matter). For example, body, speech, mind, breath (inhalation and exhalation), sound, light, darkness, and shadow all these are made of matter. All things that can be fixed, have the attributes of minuteness, largeness and form, and can be divided are called material things or things composed of matter.

The entities *Dharma* and *Adharma* – That which provides the external efficient cause (*nimitta karaṇa*) to the movement of soul and matter is called *dharma dravya* or the principle of movement. An analogy is water being the external efficient cause of movement of a fish. The movement of a fish is self-generated but water acts as a helping medium in that movement. In the same way the principle of movement acts as a helping medium in movement of soul and matter.

In the same way soul and matter stay at a place or stop moving of their own volition but the *Adharma dravya* or principle of rest provides the external efficient cause. For example someone is walking in sun. He finds the shade of a tree and stops. The tree did not stop him. The person stopped of his own volition. But the shade is the external efficient cause for his stay. In the same way the entity *Adharma* is an external efficient cause for stopping of soul and matter.

Both *Dharma* and *Adharma dravyas* are unitary entities. They have infinite space points and extend to the whole *Lokākāśa* or occupied space.

Ākāśa Dravya – The entity that allows all other entities to occupy itself is called *Ākāśa dravyas* or space.

Space has two categories. The area, which is occupied by the other five entities, is called *lokākāśa* or occupied space. The area, which is not occupied by any other entity, is called *alokākāśa* or unoccupied space. Occupied space has innumerable space points and the unoccupied space has infinite times infinite space points. The inherent nature of space is to allow occupation to all entities. Therefore, all entities occupy and remain in space without any restrictions. One soul lives in one space-point, countable souls live in one space point, and innumerable souls live in one space point; also a single soul can occupy the whole occupied space. In the state of *samudghāta* (bursting forth or expanding) the infinite space points of one soul envelop whole occupied space.

In the same way, one, countable, uncountable, and infinite *paramāṇus* can occupy one space point. Just as a room can be filled with light from one lamp as well as many lamps.

Kāla dravya – From the *niścaya* (noumenal) *naya* the transformations in substances evident as creation, destruction and permanence and the quality of constancy (*agurulaghutva*) evident in continuous increase and decrease in the six attributes are caused by the time entity (*Kāla dravya*). From the *vyavahāra naya* (phenomenal or conventional view point) the transformation evident as new and old form, the recognition of age as younger and older, the time scales of day, night, hour, minute, etc. are all caused by the time entity. The smallest measure of time is called *samaya*. The fractions of time or *kālāṇu*s pervade the whole occupied space.

A few years back modern science did not accept space and time as separate entities, but now they do so.

SCIENCE AND JAINISM

We live in a progressive age. Science is helping that progress in every field. Therefore, this age is also called the scientific age. It has become our habit to look at everything scientifically. We tend to reject whatever appears to be unscientific. We want to see science even in the field of religion as well. If the religious principles are in discord with modern scientific beliefs we tend to ignore them by branding them as

unscientific. It is my belief that Jainism is a scientific religion. Its doctrines find support even in modern scientific inventions. Therefore, it would not be out of place to give a brief comparative study of Jainism and science in the limited available space here.

THE FIELDS OF RELIGION AND SCIENCE

Till date science has confined its search to the physical world. It has not tried to explore the non-physical or intangible world; it has found little success in whatever limited efforts it has made. On the other hand religion deals with everything, physical and non-physical or tangible and intangible. It is as much physical as it is spiritual. It proceeds towards the spiritual from physical only. Therefore, for human beings religion is more important than science. Religion provides everlasting and eternal bliss whereas the pleasures derived through science are short-lived and transitory. Thus religion and science cannot be placed at the same level. Religion and science can be compared only in the physical dimension and not in the spiritual or intangible dimension. Therefore, in the physical dimension the religion that is nearer to science is more useful to the masses.

In spite of all the progress made by science today, Jainism and its doctrines are still far ahead. Science has not yet been able to fully comprehend the basic fundamental energies of the physical world. However, the things the existence of which science of this day accepts, have found mention in Jainism thousands of years back. For example in the world of science it was Dr. Jagadish Chandra Bose who for the first time accepted the existence of life in plants. After him many other scientists also accepted that plants are emotionally sensitive and have feelings of happiness and sorrow, joy and misery, etc. Jainism not only accepts plants but also earth, water, fire, and air as one sensed living organisms.

COMPARATIVE STUDY OF JAINISM AND SCIENCE

Jainism postulates of six fundamental entities responsible for creation of this universe. Modern science is involved in revealing the energies of only one of these entities, namely *pudgala* or matter. Although some efforts have been made in the direction of studying the remaining five entities but the direction of exploration as well as the

results are very vague. Whatever science has been able to explore can be compared with what has been postulated by Jainism.

***Dharma* and *Adharma* entities** – *Ācārya Pūjyapāda* has stated – a worldly being is driven by the energy of *karma*. When that energy is exhausted it remains moving due to the inertial force as long as that *saṁskāra* (*karma* programming) is not destroyed. This rule can be compared with Newton's first law of motion – every object maintains its state of rest or linear motion as long as some outside factor forces it to change the direction. The movement of a worldly being is caused by *karma-saṁskāra* (*karma* programming) but when that programming is erased and there is an absence of the outside force of *dharma*-entity the movement seizes. The motion of soul and matter follows the pattern of space points diverging from the center of the universe in all the three spatial planes (vertical, horizontal and transverse).

Potential energy (*Sthitija ūrja*) – This finds mention in the commentary of the aphorism 4/22 of *Tattvārtha Sūtra* –

"Gods whose scope of movement extends beyond the third world (hell) do not reach there in spite of having the capacity. They never went there in the past, nor will they ever go there in the future. Mentioning their movement only indicates their potential. They have the energy but it does not manifest into action, however, they certainly have the capacity to go to that limit. They are apathetic about going anywhere."

This statement contains the law of inertia intrinsic to the principle of motion. In absence of force, motion is not possible. Thus dynamic and static inertia is proved.

Pudgala (matter) – No other philosophy in the world has discussed matter so elaborately as the Jain philosophers have done. Jain philosophy accepts matter as *rūpī-mūrtika* (having a form). *Rūpī* means that which has attributes of form, taste, smell, and touch. It is a rule that a thing that has any one of these attributes will have all the four attributes apparent or not. It is possible that all these attributes of some substance are beyond the grasp of our sense organs. For example infrared radiation (thermal radiation) is beyond the range of our eyes but owl and cat can locate things with the help of infrared radiation.

The smell of fire is beyond the range of our nose whereas tele-olfaction phenomenon informs us that smell is an essential attribute of fire. A tele-olfactory cell, which is responsive to smell, has also been invented. This instrument is much more sensitive than the human nose and recognizes the smell of fire from beyond one hundred yards. With the help of this instrument the fragrance of a flower can be transmitted 65 miles away with or without a cable.

Classification of matter – The classification of *pudgala* (matter) done by Jain *ācāryas* is very scientific. They have divided *pudgala* (matter) into two basic categories – *aṇu* and *skandha*. *Pudgala* (matter) has been defined as – that which undergoes activities of integration and disintegration is called *pudgala* (matter). Disintegration yields *aṇu* and integration yields *skandha*. *Aṇu* is that component of *pudgala* (matter) that cannot be further divided and a cluster of *aṇu*s makes a *skandha*. *Paramāṇu* is the smallest fraction of *pudgala* (matter). It is permanent, indestructible, and minute. It is beyond the reach of sense organs. It has one component each of taste, smell, and colour and two components of touch. Jain philosophers believe that *aṇu* and *paramāṇu* have infinite latent energy. A *paramāṇu* travelling at its highest speed can cover the distance between one end of the occupied space to the other. Modern scientific inventions have also proved that matter is a storehouse of infinite energy. One gram of matter is estimated to have 9×10^{20} erg. of energy. This is equivalent to that produced by burning 3000 tons of coal.

The combination of *aṇu*s is called *skandha*. The *skandha*s have been divided into six categories –

1. Ati *sthūla* (very large) – Solid things like mountains, earth, rocks, wood, etc.

2. *Sthūla* (large) – Fluids like butter, oil, etc.

3.*Sthūla-sūkśma* (large-minute) -- This includes light-energy and includes light, shadow, darkness (things related to the sense organ of seeing).

4. *Sūkśma-sthūla* (minute-large)– Things related to the sense organs of touch, taste, smell, and hearing. This includes taste, smell, and speech.

Other invisible energy forms included are gases[1] like hydrogen and oxygen as well as sound.

5. *Sūkśma* (minute)– Karmic particles. Our thoughts influence these and they in turn influence soul and matter.

6. *Ati sūkśma* (very minute)– This category includes still smaller particles like electron, proton, positron, etc.

In this classification matter and energy both are included. Energy also has properties of touch, taste, smell, and colour; thus energy is also a physical entity. Till recently scientists did not accept energy to be a physical entity. But with the invention of the theory of relativity and theory of atomic structure it was proved that electron which is the universal and essential component of matter is an electronic particle. Now it is universally accepted that matter and energy are same.

Light – In Jain metaphysics sound, bond, minuteness, largeness, structure (shape), variation, darkness, shadow, heat, radiance are considered to be mutations of matter. It has divided optical energy into two categories – *ātapa* (heat) and *udyota* (radiance). *Ātapa* includes sunlight, light of fire and electricity and *udyota* includes moonlight, glow of glow-worm, radiance of gems.

In fact, light is a type of energy. A source of light radiates energy and a part of that energy that affects eyes is called light. As it is energy it can be measured in units.

Akalaṅka Deva certainly knew about the theory of light. He has stated – "Caused by a specific mutation of the *prasannu* entity a thing facing east causes a shadow (image) facing west." This indicates that he had knowledge of longitudinal and transverse motion of light.

Chāyā (shadow or image) – The Jain philosophers have considered shadow as material. According to *Ācārya Pūjyapāda* shadow is caused due to veiling of light. Shadow is of two kinds – 1. Distorted (in colour and other properties) and 2. Simple image. According to science, image produced by using lenses and mirrors is of two types – 1. real and 2. virtual. The distorted image according to Jains is akin to the real image according to science, which gets inverted and varies in size. This image

is formed by combination of light rays and being a form of light is undoubtedly material. The simple image according to Jains is akin to the virtual image according to science. This includes shadow only and the image is not formed by combination of light rays. All this means that the Jain doctrine considers shadow to be a transformation of matter and that is in conformation with modern science.

Darkness – The Jain scholars of metaphysics consider darkness also to be a transformation of matter (process of material transformation). Kaṇāda and other Vedic philosophers consider darkness to be absence of light. This means that darkness is a negative concept. According to Jain philosophers, the attributes of darkness block vision and are antithetic to light. In darkness things are not visible and it is the antithesis of light. Modern science also considers darkness to be the antithesis of light. It also does not accept darkness to be the absence of light. In darkness also there is infrared radiation to which the vision of owl and cat and specially designed optical plates are sensitive. Thus existence of darkness is independent of light; it is not just the absence of light. Therefore, it is a form of matter.

Sound – The Vaiśeṣika philosophy postulated that sound is an attribute of space but the Jains consider sound to be a mode or variation of matter. This Jain belief gets support from modern inventions of science. Sound can be recorded in gramophone records and tapes. A receiver can receive it. A wireless transmitter can transmit it. It reflects and produces echo and it travels through air in transverse and longitudinal waves. This movement can be confirmed with the help of resonance tubes. As it is received by the physical sense organ of hearing (ear) sound is also physical or material. Sound is produced by collision of *skandha* (particles of matter). All this is affirmed by science.

Jain scriptures have made the following classification of sound – There are two categories of sound – literal (*bhāṣātmaka*) and non-literal (*abhāṣātmaka*). The literal sound is also of two types verbal (*akśarātmaka*) and non-verbal (*anakśarātmaka*). The non-literal sound also has two types – instrumental (*prāyogika*) and natural (*vaisrasika*). Instrumental is of four types – *tat* (produced by stringed instruments), *vitat* (produced by percussion instruments), *tāla* (produced by clapping

action), and *suṣira* (produced by wind instruments). Natural sounds include thunder and other naturally produced sounds.

Modern science also divides sound into two categories – 1. noises and 2. musical sounds. Of these noise is included in *vaisrasika* category. The musical sounds has four methods of producing – 1. vibration of strings, 2. vibration of membranes, 3. vibration of rods and plates, and 4. vibration of air columns. All these are included in the aforesaid four categories of instrumental sounds.

Thus the material nature of sound has also been proved by science. This shows that moderns science confirms the Jain doctrines of *karma*, bonded structure of matter, space entity, time entity, etc. This means that Jain religion is a scientific religion.

YOGA AND JAINISM

In Indian philosophies the term yoga has been used in various different meanings. In Jain scriptures the association of activities of mind, speech and body is called *yoga*. In Yoga philosophy the disciplining of the activities and attitudes of mind is said to be yoga. In *Gītā* yoga means equanimity and includes knowledge, devotion, and action. Although in the ancient literature yoga has not been used in its spiritual meaning, due to popularity of Yoga philosophy this term is also popularly used in the spiritual meaning. In Yoga philosophy yoga means disciplining or curbing desires. It appears that the popularity of this interpretation of Yoga philosophy influenced some Śwetāmbara *ācāryas* and they wrote books using this interpretation of the term. *Yogaśāstra* of Hemacandracārya, *Yogadṛṣṭi Samuccaya*, *Yogabindu* and *Yogaśāstra* of Haribhadrasūri are some such works.

In *Yogaśāstra* the consequence of yoga is said to be stabilization within the self and this state is believed to be *Kaivalya* (state of liberation). For this meaning of yoga the Jain scriptures use the word *dhyāna* (meditation), the Buddhists use *samādhi* (profound meditation), and Vedic philosophies use *tapa* (austerities) and yoga. In all these religions and philosophies all these terms have been used in their spiritual meaning and they are related to nirvana or liberation. Buddhist philosophy postulates eight-fold path. They have given special importance to *samādhi* through which nirvana is attained. They have

said *samādhi* to be of four types – 1. with rational thoughts, attachment related bliss, and concentration, 2. with attachment related bliss, and concentration, 3. with bliss and concentration, 4. with singular concentration.

EIGHT LIMBED YOGA OF YOGA PHILOSOPHY

The disciplining of the activities and attitudes of mind is called yoga. The consequence of this disciplining is said to be stabilization within the self, and it is achieved through practice and detachment. There are three stages of yoga – *savikalpa* (with ambiguity), *nirvikalpa* (without ambiguity), and *nirjīva* (absence of all activities of life). At the *Savikalpa* State of yoga the discerning attitude is absent. This is the beginning. At the *nirvikalpa* level the discerning attitude is achieved. With the practices of this level the aspirant rises above all desires, ambitions, attachment, and aversion of indulgence in activities related to interaction of man and nature. He attains a level where there is total absence of desires. This is the final level called *nirjīva*. This level is also called *Asamprajñāta* yoga and *Dharma Megha Samādhi*. This *nirjīva samādhi* is the ultimate goal of yoga. The other means of attaining this *nirjīva samādhi* is union with God through deep meditation. This facilitates knowledge of soul and obliterates the intervening gap.

The five afflictions including lack of knowledge cause all miseries. All actions done under influence of these get accumulated in the mind as *saṁskāra* (karmic-programming in modern terms). The name given to this aggregate of *saṁskāras* is *karmāśaya*. As long as these afflictions exist one has to take births and die in various genuses. To the discerning, all happiness and misery suffered as a consequence of merit-*karma* and demerit-*karma* is misery only. Therefore, in order to achieve complete absence of sorrows it is necessary to fully uproot these afflictions. The means of doing that is discerning knowledge, which in turn is acquired through practicing the eight steps of yoga. The eight steps are – *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi*. *Yama* includes the five vows including *ahiṁsā* (the Jain great vows). *Niyama* includes cleansing, contentment, austerities, self-study, and devotion for God. To sit with ease is *āsana*. To stop exhalation and inhalation is *prāṇāyāma* (this sheds the *Jñānavaraṇa karma*). To shift from extroversion to introversion is

pratyāhāra; this helps disciplining sense organs. To divert attention from outside to the dynamic points in body (*cakras*) or some image of deity is *dhāraṇā*. To fully concentrate on such object is *dhyāna*. The union of self with the object of meditation loosing any awareness of the self is *samādhi*. *Dhyāna*, *dhāraṇā*, and *samādhi* are the apparent causes of *nirjīva samādhi*. These three are called *saṁyama* (discipline). They bestow many special powers to the *yogī*. Some of these are –knowledge of past, present, and future; knowledge of earlier births; knowledge of thoughts of others; to become invisible; to know about impending death; and numerous mundane attainments. Also acquired are the miraculous powers like entering another body, levitation, etc. The *yogī* who is apathetic towards these powers attains *kaivalya* (state of liberation) when the seeds of faults are destroyed.

The information about class, properties and location of a thing provides the disjunctive knowledge about things. The faculty that acquires this disjunctive knowledge is called discerning knowledge. A *yogī* who becomes detached even from this discerning knowledge attains the state called *Dharma Megha Samādhi*. In this state afflictions and *karmas* are destroyed. Subsequently the knowledge-obscuring *karmas* are destroyed and infinite knowledge is acquired. When emancipation is attained the attributes disappear into the cause and the conscious energy is manifested in its natural form. This is called the state of *kaivalya* or liberation.

EIGHT LIMBS OF MEDITATION IN JAINISM

Among the causes of bondage of *karmas*, *moha* (fondness and delusion) is said to be the *Cakravartī* (emperor; highest in status). Knowledge (false) is his minister. Ego and conceit are his two commanders. To have possessive attitude on things other than self is ego. To consider consequences of *karmas* as one's own acts is conceit. Fondness inspired by erroneous knowledge gives rise to ego and conceit. These feelings produce attachment and aversion, which in turn trigger a sequence of passions and subsidiary passions, attitude of association (*yoga*), violent activities like killing, bondage of merit and demerit *karmas*, good or bad rebirth, body and sense organs. At this point the vicious circle of attachment aversion and bondage of new *karmas* commences again. Since time immemorial being has been trapped in this vicious circle of *karmas*; through physical *karmas* into

mental *karmas* and from mental *karmas* into physical *karmas*. Liberation is attained when this unending chain of physical and mental *karmas* is destroyed. The first step towards destroying this chain is to gain awareness and knowledge of the self or the soul entity. This can only be acquired if one becomes aware of soul and non-soul, acquires the ability to discern between the two, and firmly establishes that in absolute terms soul has no connection with non-soul. After knowing and establishing this about soul, sincere and right endeavour is made towards seeking the sublime form of soul. This whole process is called right perception or faith, right knowledge and right conduct. This is the true path of liberation and it is attained through *dhyāna* or meditation.

CHARACTERISTICS OF *DHYĀNA*

The state in which attention is focussed, stabilized, or concentrated on one subject, one entity, or one mode is called *dhyāna*. Such meditation can be attained only by a person having a perfect constitution (*vajra vṛṣabhanaraca* and other near perfect constitutions defined in Jain scriptures) and body. Mind can focus on one subject only for a maximum period of one *antarmuhūrta* (less then 48 minutes). Absence of agitation, ambiguity, and wavering is meditation. Knowledge involves agitation and perplexity, meditation involves concentration.

CATEGORIES OF *DHYĀNA*

The good and bad quality of meditation depends upon the goal of meditation. If the goal of meditation is not spiritual attainment but mundane pleasures and ambitions the meditation is called bad or reproachable. In case meditation is aimed at acquiring the desired, removing the detestable and painful, and seeking continued fulfillment of desires for mundane pleasures; and one feels miserable on failure; then this meditation is called *ārtadhyāna* (tormented state of mind). To derive pleasure from violence, falsity, stealing, and libido is called *raudra dhyāna* (violent state of mind). In both these states of mind the perception of soul shifts from self to 'the other', causing karmic bondage of an intensity depending on the intensity of feelings. These states of mind inspire attitude and thoughts of attachment and aversion. As such, being cause of karmic bondage these are called detestable and rejectable.

The acceptable meditation is of two types – *dharma dhyāna* (religious meditation) and *śukla dhyāna* (sublime meditation).

EIGHT LIMBS OF *DHYĀNA*

For religious meditation it is necessary to know about eight limbs of meditation. The names of these limbs are – 1. the meditater, 2. the object of meditation, 3. meditation, 4. the fruit of meditation, 5. the lord of meditation, 6. proper place for meditation, 7. proper time for meditation, and 8. proper posture for meditation.

Meditaters are of many types – best, medium and ordinary. The qualification for even an ordinary meditater is that he should have disciplined his mind and sense organs through practice. Sense organs are under the command of mind. To discipline mind, ordinarily, one has to employ contemplation and self-study. By constantly thinking of the twelve types of feelings mind gets stable, desires and passions get feeble, and intensity of knowledge and detachment increases. Chanting of *Ṇamokāra* mantra with complete concentration or study of scriptures that are helpful in understanding the self or soul is called self-study (*svādhyāya*). This helps the meditater concentrate in meditation.

In *Āgama* the objects of meditation are said to be of four types – *ājñavicaya*, *apāyavicaya*, *vipākavicaya*, and *saṁsthānavicaya*. To ponder over the fundamentals accepting, with due respect, the doctrine of fundamentals elucidated by the omniscient *Jinendra* to be authentic is called *ājñavicaya dharmadhyāna*. To ponder over how a *mithyādṛṣṭi* (having incorrect view of reality) may take to the right path and to find out a way for that is called *apāyavicaya dharmadhyāna*. To ponder over how one suffers the fruits of *karma*s when they come to fruition is called *vipākavicaya dharmadhyāna*. To ponder over the form and state of the occupied space is called *lokavicaya* or *saṁsthānavicaya dharmadhyāna*.

In another context also the object of meditation has been divided into four categories – 1. *nāma dhyeya* (name-object), 2. *sthāpanā dhyeya* (installed object), 3. *dravya dhyeya* (entity object), and 4. *bhāva dhyeya* (mode object). To meditate on the supreme syllable 'ARHAM', symbolic of *Arhanta*, is called *nāma dhyeya*. There are five letters

representing the five venerable ones – *A, Si, Ā, U, Sā* (for Arihant, *Siddha*, *Ācārya*, *Upādhyāya*, and *Sādhu* respectively). Conceive a five-petal lotus at your heart. On the middle petal is placed the letter *A*; on the eastern one is *Si*; on southern is *Ā*; on the western is *U*, and on the northern is *Sā*. These letters are in the form of a flame and are rotating. Meditation should be done on this configuration. This also is *nāma dhyeya*. Like *Arham*, meditation can be done on other potent syllables.

To meditate on a natural or man made image of *Jinendra Bhagavāna* is called *sthāpanā dhyeya*. Every entity has states of creation, destruction, and permanence. To meditate over this fundamental principle is *dravya dhyeya*. There are six entities out of which only soul is worth meditating on. To meditate on the attributes and modes of the entities is called *bhāva dhyeya*. One should meditate on the five venerables, their form and their virtues. This is because you tend to become what you meditate on. When one meditates on the supreme-soul he tends to become supreme-soul. In the process of meditation on *bhāva dhyeya* the meditater forgets his independent existence and merges into the object. This is called the state of unison.

MEDITATION

Dhyāna is of two types – *niścaya dhyāna* (noumenal) and *vyavahāra dhyāna* (phenomenal). Noumenal meditation is self-dependent. This means it is directed at soul and is undivided. Therefore, it is called meditation united with soul. Phenomenal meditation is dependent on other things. This is a meditation where effort is made to reach the true form of soul with some outside help. As it is done using some outside medium, it is called disunited meditation, The goal of meditation is to attain purity of soul. Those who reach perfection in phenomenal meditation are able to practice noumenal meditation. In the disunited meditation it is vital that the object of meditation be supreme soul. However, even the supreme soul is also 'the other'. While meditating about supreme soul when the aspirant turns his attention to the self and synchronizes with its sublime form it is called the perfection of meditation. This meditation is also called yoga, *samādhi*, and *pratisaṅkhyāna*. When the aspirant improves his practice of conventional meditation and reaches a stage where he no more needs any outside help to progress in the direction of the self, he automatically transcends the phenomenal meditation. At that level the

aspirant should understand the self and 'the other' in their proper context and abandoning 'the other' he should focus on the self. Then evoking the *Śrautī bhāvanā* (the form of the soul described in scriptures) he should impose the intrinsic purity on the soul. After that he should fully concentrate on that lustrated soul and suspend all conscious thoughts. This union of soul with the self is called self-realization or experiencing the self. This experience of the union with the embodiment of knowledge imparts a para-sensual bliss to the *yogī*. This results in shedding of accumulated *karma*s and blocking the inflow of fresh *karma*s. All this is part of *dharma-dhyāna*, which is the motive cause of liberation. However, the actual or direct cause of liberation is *śukla dhyāna*. The range of *dharma dhyāna* goes only up to the seventh *Guṇasthāna* (the fourteen stages of purification). Beyond the seventh *Guṇasthāna* it is the range of *śukla dhyāna*.

Śukla dhyāna is self-dependent or soul-dependent meditation. It is the most sublime form of meditation. It has four levels – *Pṛthaktva Vitarka*, *Ekatva Vitarka*, *Sūkśmakriyā Pratipātī*, and *Vyuparatakriyā Nivṛtti*. Only those having the special physical constitution called *Vajravṛṣabhanārāca Saṁhanana* are able to reach the lofty level of *śukla dhyāna*. Of the aforesaid four levels, those having complete and perfect knowledge of the *Āgama*s (all the twelve limbs) can accomplish the first two. The latter two can only be reached by omniscients. The first level called *Pṛthaktva Vitarka* includes *Vitarka* and *Vicāra*, and the second called *Ekatva Vitarka* goes beyond *Vicāra* and includes only *Vitarka*. The simple definition of the term *Vitarka* is specialized rationality and this is done by meditating on one specific state of matter through one specific media. The simple definition of *Vicāra* is amalgamation of meaning with *yoga* (thought, speech, and body). With the help of *Ekatva Vitarka* the aspirant destroys *jñānāvaraṇīya*, *darśanāvaraṇīya*, and *mohanīya karma*s and acquires infinite perception, infinite bliss, and infinite potency. He becomes an embodied supreme-soul. After this he progresses to the third level, *Sūkśmakriyā Pratipātī* meditation. During the last moments of his life the omniscient performs *Vyuparatakriyā* Ni*vṛtti*, the fourth and ultimate level of *śukla dhyāna*. With the help of this he destroys the last traces of *karma*s and gets liberated. Now he becomes *Siddha Paramātmā* or disembodied supreme-soul. He gets emancipated from the bondage of *karma*s and free of all sorrows including birth and death. In brief it can be said that the scope of meditation is very wide.

Meditation can be done both by a person with little knowledge and one having complete knowledge of the canon. An ordinary person meditates with the help of 'the other'. Therefore, this meditation is called *Vyavahāra dhyāna* or phenomenal meditation. The level of meditation where the separate identities of meditation, meditater, and object of meditation merge into one; where spiritual purity is the only goal; and where soul is the doer and consciousness is the only activity is called noumenal meditation. In that state the six grammatical cases, namely objective, instrumental, dative, ablative, nominative, and locative lose their individual identity and merge into one.

FRUITS OF MEDITATION

The fruits of meditation include blockage of inflow of *karma*s, shedding of *karma*s, and liberation. Those who are in their final birth get liberated through meditation and those who are not in their final birth get liberated after going through a chain of rebirths. The meditation of those who do it for mundane attainments is detestable. It is, in fact, just a tormented or agitated state of mind and not meditation.

QUALIFICATIONS OF MEDITATORS

A *Śruta-kevalī* on the verge of ascending the ultimate progressive levels of purification is qualified to do *śukla dhyāna*. One who is righteous; detached from the world, body, and indulgences; who has transcended the tormented and agitated states of mind, evil thoughts and *leśya*s (the colour-code indicator of purity of soul); and who is anywhere between the fourth and seventh *Guṇasthāna* is qualified for *dharma dhyāna*. Based on circumstances, place, time, and feelings there are various levels (high, medium, low, etc.) of meditaters indulging in *dharma dhyāna*. Truly speaking, a person who is at the level of *Apramatta Guṇasthāna* (seventh) can practice *dharma dhyāna*. Those at the fourth, fifth, and sixth *Guṇasthāna* are said to be doing *dharma dhyāna* just for namesake. In this fifth epoch of the time cycle to have the *Vajravṛṣabhanārāca* constitution is said to be impossible. Thus there is no scope for *śukla dhyāna*; only *dharma dhyāna* can be practiced.

PLACE SUITABLE FOR MEDITATION

For meditation it is necessary to have conditions conducive to meditation. The place should be suitable for meditation. It should be done at a solitary place that is not frequented by women and is free of creatures. It should be clean and free of all living and non-living impediments to meditation.

SUITABLE TIME FOR MEDITATION

A suitable time for meditation is whenever one feel inclined to do meditation. However, the four transitionary periods (sandhya) during day and night namely dawn, noon, dusk, and midnight, are believed to be most conducive to meditation.

THE POSTURES

Meditation should be done in a comfortable posture. It could be *kāyotsargāsana* (standing straight), lotus posture, or half-lotus posture. the body should be perfectly still, eyes half closed and focused at the tip of the nose. Breathing should be slow and rhythmic. The mind should be unwavering.

SIMILARITIES IN YOGA PHILOSOPHY AND JAINISM

On a perfunctory comparison of Yoga philosophy and Jainism we find more accord than discord. This gives an impression that the author of Yoga philosophy was highly impressed with the Jain doctrines. Besides following the doctrines and style Yoga philosophy has also borrowed liberally from the Jain terminology. The *karmāśraya ṛtumbharā prajñā* (deep understanding impregnated with realized knowledge about latent impression of karma/action which will eventually fructify) of Yoga philosophy is same as *bhedajñānakāriṇī prajñā* (the sagacity to discern between self and 'the other' or soul and *karma*/karmic-particles). The state of omniscience in both the philosophies is same. The *karmāśaya* (latent impression of karma/action which will eventually fructify) in Yoga philosophy is same as *āśrava* (inflow of *karma*s) in Jainism. The great vows are same in both. The terms *Pratyak-cetanā* and *Pratyakātmā* mean introversion in both. In Yoga philosophy disciplining of attitudes is called yoga,

whereas in Jainism the term used for this activity is *dhyāna*. Concentrating attention on one point by eliminating all worries is called *dhyāna*. In *Śrimad Bhagavad Gītā* equanimity is called yoga. According to *Jñānārṇava*, the most authentic work on Jain meditation, the supreme meditation is that done with equanimity. Thus we see that Patanjali's Yoga Philosophy and the Jain theory of meditation have more accord than discord.

The eight limbs of yoga in Yoga philosophy can be found incorporated within the Jain vows and *Guṇasthānas*. Jainism is a spiritual religion stressing on renunciation. All its codes are directed at abandoning 'the other' and moving towards the self to get completely absorbed in it. The complete code of conduct is aimed at gaining the sublime state of soul and revealing the intrinsic dormant attributes. The first step in conduct is discipline, which is of two kinds – discipline of sense organs and discipline regarding life forms. The first means control over the sense organs and mind and the second means avoiding all types of violence.

In Yoga philosophy stress has been laid on postures and breath control. In name of postures, importance has been given to Haṭha Yoga (forced physical discipline including mortification of body). Jainism is aimed at liberating soul from the bondage of *karmas*. The framework of conduct has been designed for that only. The complex and hard practices of *prāṇāyāma* in Yoga philosophy are aimed at physical well being. The theme being that the body is the instrument of religious pursuits. A careful probe reveals that the means of accomplishing religious goal is not physical but mental strength. The hermits and ascetics observing austerities have lean emaciated bodies but indulge in harshest of austerities and extended fasting. These practices are not accomplished through healthy body but through high mental resilience. The hard practices of Haṭha yoga and *Prāṇāyāma* are not aimed at spiritualism but at physical health. Therefore, *Ācārya* Hemachandra says – Practices that cause inconvenience and discomfort to body and mind should be avoided.

Power to surmount ailments, fear, loss, victory, and defeat can be gained through *prāṇāyama* but it does not help attain liberation. It enhances extrovert attitude, which in turn increases attachment and

aversion and passions. Therefore, *Ācārya* Shubhachandra says in *Jñānārṇava* :

A mind agitated by *prāṇāyāma* is not healthy. When we forcibly stop inhaling and exhaling, it causes pain. That pain leads to a tormented state of mind that even disturbs a sage and he falls from his state of *samādhi*.

In conclusion it may be said that in Jain *Āgama* literature a detailed scientific and psychological discussion on meditation is available. Many independent books on meditation have also been written. In all these the goal of meditation is said to be liberating soul from attachment, aversion, fondness, *karma*s, etc. and transcending to the sublime state.

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Ninth Chapter

PROBLEMS AND SOLUTIONS

NATIONAL ROLE OF JAIN *DHARMA*

Jain *dharma* is a very liberal religion. Its doctrines are liberal. In the national context the Jain society has always been nationalistic; its members have love and devotion for the country. Jainism was born in India and has flowered also in India. All its *Tīrthaṅkaras* and great men were born here only. The places of their birth, austerities, and nirvana are all in this land called Bhārata. Their pilgrimages, temples and archaeological sites are located in this country. Therefore, their national allegiance has always been undivided. Jain society is among the most cultured and civilized societies in the world. It is a peace loving and non-violent society that never has disputes with followers of other religions. History provides evidence that Jainism has never been intolerant or aggressive towards other religions, sects, cultures, and races. On the contrary it has always followed the liberal policy of assimilation and coexistence with others. The only instances of struggle have been for its own defense or protection of its temples and its culture. It has never been aggressive. The strongest evidence in favour of this is that Jains have never forcibly occupied religious places and temples belonging to other religions. They have never transformed temples of other religions into Jain temples. This is in spite of the fact that hundreds of Jain temples have been demolished or so transformed.

Those who take it as cowardice or weakness of Jains and not their liberal attitude are ignorant of the history. This country has seen a plenty of Jain emperors and kings besides innumerable feudal lords. There have been Jain kings from many dynasties including Nanda, Maurya, Calukya, Gaṅga, Hoysala and Ela. Many kingdoms had Jains in commanding positions in the administration, such as ministers,

commanders, and treasurers. They conquered large areas and won many wars with their valour and acumen for strategy. Although they had indomitable prowess and political power, not a single one of them transgressed non-Jain religious places or transformed them into Jain temples. They did not abandon their inherent liberality and religious tolerance under the influence of political power. Not a single instance can be found in the history of this country when a Jain has become a traitor and harmed the nation conspiring with some foreign power. In fact, whenever the country has faced any calamity or been attacked by invaders, Jains have active participated in tackling the problem or confronting the invader with all the wealth and resources at their command.

Jains have accepted the whole subcontinent as their nation. They have not offered their devotion just to some specific part of the country. They have accepted the whole country as one nation and expressed their loyalty. *Bhagavāna* Ṛṣabhadeva was born in Ayodhya, did his spiritual practices on mount Kailasa, and then wandered throughout India. *Bhagavāna* Neminātha was born in Śauripura (near Agra). He was initiated and got nirvana on Giranāra hills. *Bhagavāna* Pārśvanātha was born in Varanasi and gave his sermons in *Aṅga*, B*aṅga*, Kaliṅga, Kāśī, Kauśala, and other parts of the country and attained nirvana at Sammeda Śikhara. *Bhagavāna* Mahāvīra was born in Kuṇḍagrāma (Vaiśālī, Bihar) and he moved around for spread of his religion in *Aṅga*, B*aṅga*, Kaliṅga, Magadha, Mathura, and far away Karnataka and Maharastra.

Śrutakevalī Bhadrabāhu was born in Tāmralipti (Bengal). In his promotional tour for religion he came to Ujjayini. Through his knowledge of augury he realized that a grave drought lasting twelve years is imminent. He at once initiated his humble disciple Candragupta, the Mauryan emperor, as an ascetic and left for south India with his 12,000 unclad ascetic disciples. On reaching Śravaṇbelgolā he sent all his disciples to various states in south India for spread of religion. Out of these, 8000 went to Tamil State and the rest in other states including Karnataka.

As there have been great Jain *ācāryas* in northern India, the southern parts of the country have also seen many famous Jain *ācāryas*.

Jain pilgrimage centers are spread in every part and state of India. For Jains every section of the country has been pious. In terms of linguistic varieties also Jains have had a liberal attitude. They have never nurtured any prejudice against any language. Jain *Tīrthankara*s gave their sermons in Ardhamāgadhī Prakrit, the then popular language of the masses. The eleven principle disciples of *Bhagavāna* Mahāvīra were top ranking scholars of Sanskrit language in that period. They compiled the twelve-part canon (*Dvadaśāngī*) in Ardhamāgadhī, the common man's language. The later Jain *ācārya*s too gave their discourses and writings in the local Prakrit languages of the areas they were covering during their itinerant life. Innumerable Jain scriptures were written in almost all Indian languages including Kannada, Tamil, Telugu, Mahārāṣṭrī Prakrit, Śaurasenī Prakrit, Ardhamāgadhī, *Apabhramśa*, Hindi, and Sanskrit. The writings of Jain *ācārya*s covered a wide range of subjects including spiritualism, popular literature, medicine, astrology, veterinary science (particularly about horses and elephants), gemology, poetry, drama, *campū* (combination of prose and poetry), history, hagiography, etc. By giving recognition to folk languages Jains helped them gain national recognition and remove shyness of their authors. It also brought Jain doctrines within the reach of common man and made these languages powerful means of communication. To the field of linguistics it was a great contribution of Jain *ācārya*s to bring folk languages to the status of literary languages. To shift away from the dominance of Sanskrit and enhance the prestige of folk languages was a revolutionary step taken by Jain *ācārya*s in the field of literature. For this all these languages will remain ever indebted to them as well as Jainism.

Jainism is predominantly a spiritual religion. It believes that every soul has the potential to become a supreme soul (*Paramātmā*). The souls suffering a variety of miseries like birth and death, ailment and anguish, infliction and afflictions, etc. in various realms and genuses are themselves responsible for that. Only those who strive for right knowledge, perception, and conduct and take to the path of truth are able to become a supreme soul. Every soul is endowed with the right, potential, and energy to become a supreme soul.

Jainism is based on equality of life. Accordingly all beings are equal with reference to conscious energy (*caitanya*); the potential of becoming a supreme soul is same in all beings. Every being has the

right of development according to its strength and ability. The only religion that has realistically promulgated the right of becoming supreme soul for every being is Jainism. Jainism does not impose higher and lower levels on any realm, genus, race, caste, colour, and class.

This realistic attitude has also been adopted in the Jain hagiographies. No intentional effort has been made to belittle any caste or family in the eyes of people. Take for example family names like Rakśasa, Vānara, Yakśa, Nāga, etc. They all are different castes or families of humans. The books where they have been painted as Anārya (non Aryan or ignoble), *asabhya* (uncivilized), *asaṁskṛta* (uncultured), or *narabhakśī* (cannibals), *rīcha* (bear), *bandara* (monkey or ape) and *sāṁpa* (snake) provide evidence of some political, cultural, and religious antagonism against these races. On a critical study of various Hindu *Rāmāyaṇa*s we come to a conclusion that the Aryas of that period performed *yajña*s. Non-Aryan Dravidian races dominated the southern parts of India. The prominent among them were Rākśasa, Ṛkśa, and Vānara. Ravana the chief of the Rākśasa clan, reigned over most of southern India. Jāmavanta of Ṛkśa clan and Sugrīva and *Hanumāna* of the Vānara clan were regional satraps in Rāvaṇa's empire. These races were against the *yajña* culture of Aryans. Thus when the Aryans performed *yajña*s these people disturbed them. They even destroyed their *yajña*s.

Sage Viśvāmitra, the recognized leader of Aryans during that period, sought permission from king Daśaratha and took princes Rāma and Lakśmaṇa with him. He not only taught martial arts and use of weapons but also imparted profound knowledge of Aryan culture inculcating deep-rooted prejudice against the Rākśasa race. Till that time, although the Aryans had established themselves in northern India, they had not ventured south, the invincible power of Rāvaṇa, the king Rākśasas, being the biggest hurdle.

The story goes like this that Rāma was exiled. Lakśmaṇa and Sītā accompanied him. They wandered into Daṇḍakāraṇya. There, Rāvaṇa's sister Sūrpaṇkhā fell in love with Rāma and Lakśmaṇa, which was not uncommon for a girl or young woman of that race. But Lakśmaṇa cut her nose. A *Kśatriya* brave cut the nose of a woman but the Hindu *Rāmāyaṇa*s have not a single word of criticism for this cowardly act.

When Rāvaṇa came to know of the insult of his sister, he kidnapped Rāma's wife Sītā with his cunning and deception. He kept Sītā at a separate place in his Ashoka garden. He tried his best to seduce her with various enticements and even offered her the position of chief-queen but Sītā, the epitome of chastity, remained unmoved. But Rāvaṇa never tried any physical assault on her modesty even once. But Hindu *Rāmāyaṇas* have no words of praise for this commendable act.

Rāvaṇa was brave and conceited but not diplomatic. Rāma was brave, humble and affable but at the same time diplomatic as well. Helping Sugrīva against Bali, he gained sympathy of the Vānara and Ṛkśa clans. They joined him against Rāvaṇa. Similarly he made Vibhīṣṇa, the younger brother and minister of Rāvaṇa, defect to his side adding to the vulnerability of Rāvaṇa. A battle between Rāma and Rāvaṇa ensued. Rāvaṇa was killed and Rāma was victorious. This was not just a victory over the non-Aryan races of southern India but the victory of Aryan culture over the non-Aryan Rākśasa culture. This opened the way for spread of Aryan culture not only in southern India but also beyond that to areas like Java, Sumatra, and Borneo. The Aryan scriptures pronounced this as victory of truth over falsity. Painting Rāvaṇa as a ten-headed demon, cruel, lustful, and unjust an organized effort to belittle him in the eyes of masses was made. The Rākśasa race was branded as uncivilized, cruel, cannibalistic, and extremely uncultured to an extent that a mere mention invoked hatred.

On the other hand Jain hagiographies present Rāma as a great religious person, protector of religion, moralist who in the end destroys *karmas* and attains the status of supreme-soul (*Paramātmā*). Every Jain takes his name each day when he chants *Ṇamo Siddhāṇam* (salutations to all *Siddhas*). Sītā has also been presented as gem of a woman singularly devoted and faithful to her husband Rāma. At the same time Rākśasa, Vānara, *Ṛkśa* have been show as human races that were cultured, civilized, and experts of many special skills and powers. Rāvaṇa is presented as very strong, scholarly, highly religious, able administrator, and a great emperor. Even after bringing Sītā into Lanka he did not even misbehave with her, what to say of violating her modesty. Jain hagiographies have provided a logical reason for this that he had resolved before an ascetic that he would not enjoy a woman by force without her consent.

Conclusion is that Jainism gives deserving respect to all religions and castes. It has never tried to belittle any caste in the eyes of people on the basis of their caste or culture. It believes in the co-existence of all races, cultures, religions and beliefs. It gives the message of equality based on the universal doctrine of *ahiṁsā*. It pioneered the path of assimilation of mutually contradictory beliefs by nurturing truth-seeking attitude through the doctrine of *Syādvāda*. On the basis that this country was named Bhāratavarṣa after Bharata, Ṛṣabhadeva's son and the first *Cakravartī*, Jains consider themselves to be the original inhabitants of this country. Jains never resorted to power, political or military, for the promotion and spread of Jainism. There have been many kings who supported Jainism but it never sought formal royal patronage or state patronage. Jains have always used their power and wealth in national interest. Jainism has gained its popularity among the masses of this country on the basis of its merits and doctrines of universal beatitude. Even to day it exists due to its inherent merits and advantages.

The Jain code of conduct and rituals of worship help promoting nationalistic feelings. Most Jains worship the images of *Tīrthaṅkara*s in their temples almost every day. While performing the ritual they recite the following wish –

"*Bhagavāna Jinendra*deva! Bestow peace on my country, my nation, my city, and its ruler. May all the people progress. May the farmers/administrators become religious and strong. May the monsoon come in time. May ailments be eliminated. May this world never face drought. May the society be rid of theft, corruption and other immoral activities. May the wheel of religion of *Jinendra Bhagavāna* be ever effective and bestow bliss upon all beings."

UNIVERSAL LOVE AND JAINISM

All the beings in this world desire happiness and are afraid of sorrow. Every being loves his life, none desires termination of life, no being desires to be killed. Everyone desires life and is afraid of death. Generally speaking death is gravest torment and sorrow in this world. That is why every being wants to avoid the misery of death. If there is any action against this desire the being experiences anguish. The behaviour of one being with another that gives pleasure to the other is

called *dharma* (religion or piety). The behaviour that causes misery is called *pāpa* (sin).

As other beings desire happiness and life, I too desire happiness and life. I do not like that some one behaves with me in a way that causes pain to me or deprives me of my life. As I love my life other beings also love their life. As I desire happiness other beings too desire happiness. Therefore, it is my duty to behave with other beings as I expect others to behave with me. Indeed, my relationship with other beings should be based on mutual respect for the normal natural feelings and desires of all beings.

All souls in all beings are similar; the desires and ambitions of all beings are similar. All religions equally accept the rights of life and happiness of the other beings. But in reality we do not do so. We do not respect the natural desire for happiness in others and others reject our spontaneous wish for happiness. Over behaviour hurts others and that of others becomes a cause of our continuing pain.

Universal equality – Jain doctrine of *ahiṁsā* has minutely studied the mutual behaviour of beings and revealed the truth that when we feel pleased by causing misery to another being or terminating his life we are unaware of the fact that concealed within this pleasure are infinite miseries for us. When we think of hurting or killing another being our mind is filled with turmoil triggered by that force of passions. Our inner peace is destroyed. Therefore, consider the soul of others as similar to yours. If you consider misery of others to be your own misery you will be able to avoid causing pain to others. This ideal of equality of others with the self is the only way of making mutual behaviour between beings pleasurable. The scriptures mention:

"All beings love their life. All beings desire happiness and detest misery. Death is detested by all and life is loved by all. All beings want to live. May what, all beings love life. All want happiness and peace. Therefore, do not harm any being." – *Ācārāṅga Sūtra*

and

"That which you consider worth destroying is (like) your own self. That which you consider worth disciplining is (like) your own self.

That which you consider worth harming is (like) your own self." – *Ācārāṅga Sūtra*

UNIVERSAL LOVE OR UNIVERSAL FRATERNITY

This doctrine of equality of life forms is a branch of the tree of Jain *ahiṁsā,* and universal love or universal fraternity is its fruit. A person who observes Jain *ahiṁsā* considers all beings to be like his own self. He carries a feeling of love and friendship for all beings. That is why every Jain makes these wishes everyday:

"May I nurture a feeling of friendship for all beings. May I have compassion for those in misery. May I be filled with joy when I see worthy ones. And may I have equanimity for enemies. May my soul be like this ever."

and,

"I seek forgiveness from all beings. May all beings forgive me. I have friendly feelings for all beings. I have no animosity for any being."

If there is any fruit of religion it is that everyone nurtures the altruistic feelings of universal fraternity and universal love and translates them into his behaviour.

ECONOMIC PROBLEMS

In the modern world materialism has become the yardstick of the quality of life. Science is revealing secrets of the physical world and doing new inventions everyday for conveniences and comforts of people. These inventions gradually become necessities of life. Those who are unable to avail of these facilities hanker for the same. Imagination and desire for newer and better facilities torment those who have these facilities. Thus science has created an atmosphere of dissatisfaction and discontent by arousing the thirst of desires and the hunger of needs.

Nations made of people are the agregates of ambitions of people. The underdeveloped and developing countries are trying to attain the level of quality of life in the developed nations. And they are trying this

by taking loans, begging, and even mortgaging their own resources. The developed nations are pleased to provide means and facilities. In return they simply want their monopoly over the economic resources, mineral wealth, and markets of these undeveloped nations. The sole reason for political, economic, and territorial dominance is economic exploitation. This also leads to a competition between developed nations that could culminate into a war.

The economic disparity between individuals and nations is on the increase. The prevailing economic and social system is increasing the gap between the poor and the rich. The same holds true for nations as well. The underdeveloped nations take loans from the developed countries. For paying the interest on this loan they have to take new loans. This becomes a continuous process. A large portion of their national income is spent as repayment of loans and interest. This way the developed countries continue to exploit the economic resources of the undeveloped countries. They buy raw material at a lower than normal price and sell their finished goods at a higher than the normal price. Thus the underdeveloped countries are getting poorer and the developed countries are getting richer. The gap between the economic and social level of developed and underdeveloped nations continues to increase.

Economic problems are at the root of wars. Without solving this problem the chances of wars cannot be eliminated. There are only two ways to handle this problem – equitable distribution of wealth and reduction of needs. The first way is impossible to achieve. Only the second method is practicable. Individuals and nations should curtail their needs according to the available resources. Only the Jain vow of limiting possessions can make life happy and contented.

MORAL PROBLEMS

The problem of moral degradation looms large over the world today. Materialism has destroyed all moral values by arousing unbridled ambition for mundane pleasures. The goal of human life now is to indulge in mental, physical, and vocal enjoyments and derive sensual pleasure. Even during ancient period science existed. It also worked towards human comforts and facilities but spiritualism exercised control over science. During that period attaining spiritual

bliss was the ultimate goal. It was a religious atmosphere. It is not that the society was free of corruption, theft, dacoity, deception, kidnapping, and rape. But these immoral crimes were considered despicable by the society and the criminals were dealt harsh punishment. Criminals could not get a respectable status in the society. Woman always cared about her honour and protected it even at the cost of her life. The youth had an active awareness for his good conduct. Infused with feelings of moral sincerity, he considered all women other than his wife as mother, sister, or daughter.

But times changed, conditions changed, and human attitudes and aims changed. Now moral values have changed. Ethical definitions have changed. Science continues its process of inventing new methods to satisfy human needs and cravings for comforts and conveniences. But human attitude has shifted away from spiritualism. Therefore, science leads the materialistic evolution. Now all human endeavour is directed at gaining material comforts and sensual pleasures.

The means of materialistic pleasures is wealth. Therefore, the more wealth one has the more means of materialistic pleasure one can acquire. In modern times wealth cannot be accumulated by fair means. As such, in order to accumulate wealth man employs foul means like tax evasion, stealing, robbery, smuggling, adulteration, cheating, illegal trade (trading in stolen goods, bootlegging, dealing in drugs, etc.), and other such means of exploitation. Now the social trends and social atmosphere have changed. The society is not bothered about how a person has earned his wealth, it only looks if the person has wealth or not. If a person has wealth he is at once recognized as a man of high status, great man, or political and social leader. So much so that he is even accepted as a scholarly and religious person endowed with all virtues. Now it is no more required to be a scholar, artist or a specialist to gain prestige in society; the only qualification is wealth.

The concepts of good conduct, honour, and discipline have altered according to the modern values. To move in a higher circle, and to be recognized as modern and advanced it is necessary for men and women to go to clubs. There they dance taking partners at random and embracing each other. Gambling, wine, meat, and western dancing are in vogue in modern society.

The present day social atmosphere is rampant with lust and carnality. Literature, plays, and movies all have sexual overtones. There is a profusion of crude and suggestive songs. The picturesque description and enticing presentations of all these deeply influence the young and juvenile population. Co-education provides a subtle encouragement to all this. Young women have accepted provocative dresses and makeup. The society is getting accustomed to such atmosphere. How fast the social mindset is adopting these changes can be observed in the cinema going public. Parents watch indecent and even obscene sequences in movies and discuss them later. The credit for the near-nude, tight, and revealing dresses goes to these movies only. Indian society is copying the European society very fast. This has led to agitation to allow nudity in movies. Legislation for divorce and abortion are being passed. Beautiful women are opting to become models and mods. Even religions that encourage youth towards salacity by giving message of meditation through sex are being founded.

There was a time when woman in India took the vow of Johar and jumped smiling into funeral pyre lit by them in order to protect their honour. It is painful to be a witness to the changed times when the same woman today tries to earn wealth by embracing men and doing indecent display of her body. Materialistic Europe is embracing spiritualism for peace and spiritualistic India is accepting the European carnality. The moral culture of India is dying and on its ashes is sprouting an immoral culture. The attitudes of abstinence are getting destroyed and those of luxury are thriving. To rise above this regressive trend the only means is the Jain code of vows. It is the responsibility of those who have faith in this code of vows to try to counter this onslaught of depravity. Mere preaching will not be able to stop this unhealthy march. Setting an example of translating the codes into one's own behaviour is the only means to prove the usefulness and importance of vows.

WORLD WARS

The history of wars is as old the world itself. Science has always been involved in inventing new equipment of war. Thus the shape and size of wars is also changing accordingly. Today mountains and seas are obstacles no more. The world is a village now. Science has made war terrible, costly and all destroying. Many nations of the world are

involved in the race of producing awesome weapons of destruction. Open challenges are being thrown around. There is round-the-clock preparedness to launch weapons. Everyone is busy enhancing his strength and making strategic preparations. There is nothing like mutual faith between nations. Everyone is in a state of alert.

It is ironical that those who have faith in military might are giving lip service to the cause of peace and indulging in spreading the network of weapons of mass destruction. The bloodthirsty want monopoly over others' blood with a wish that none else gets even a drop of blood. If someone steps ahead to suck blood of others, the one who is already sticking like a leech starts growling. It is these leeches who raise slogans of freedom of all nations so that they get more sources of blood when some nations get freedom. Offering economic and military help. it is these leeches that have turned other nations as their satellites and are exploiting their resources.

This peace attained by force, lives under the shadow of war. The world is sitting on an ammunition dump. Caused by some act of madness, mistake, excitement, or compulsion if a spark flies into this dump a large part of the world will be blown off. Even those who cause such spark will be destroyed. No one is safe in the present day world. Under the shadow of destructive arms man has become cruel and demonic but he still feels helpless. There can be no greater mockery of world peace than this.

WAR IS ALSO A BUSINESS

The consequence of problems facing the world is war or possibility of war. Those who have accumulated destructive weapons are also apprehensive of war because the opposition also has equally large hoard of weapons. Now the situation of Nagasaki and Hiroshima, when one group used the weapons of mass destruction and won the war has changed. Today both the sides have much more destructive weapons. Both the sides know that in case of war the weapons will come out of silos within moments. Missiles will launch them to targets in both territories. Once that is done it will be impossible to save the cities, the population, and even the governments. The peace we see today is enforced by the apprehension of this destruction. That is the

reason for the endless parleys and treaties and talks of disarmament, limiting of arms, and world peace.

On serious thinking it becomes evident that both the sides are interested neither in war nor in peace. They want to perpetuate the atmosphere of war and terror so as to be able to sell the arms and ammunitions produced in their factories at maximum price. They encourage such tensions by selling arms to some of their favoured countries and instigate them to spread the reign of terror. These small countries attack other countries. Now these great powers talk of world peace and start working on some treaty. Such efforts ultimately end into treaties that once again benefit these great powers because they define the terms. The warring sides are forced to purchase more weapons. The big powers take maximum advantage of this situation. Their war-industry thrives with the sale of good as well as substandard materials.

In fact, the states today are business organizations irrespective of the ideology or system they subscribe to. The stark reality is that for these states war has become a business. With the spread of apprehension of war the sale of equipment of war, transportation, and communication will increase. The defense treaties by big powers are nothing but means of exploitation.

JAINISM AND WORLD PEACE

Except those with vested interests, the four billion people of this world want peace. They want a peace that is free of fear and terror. They do not want the graveyard-like peace of Hiroshima and Nagasaki. They require assurance of security, a peace that cannot be undisturbed, a security that cannot be breached. A more powerful weapon can disturb a peace enforced by a weapon. Bomb-like means of destruction cannot guarantee permanent security. It is time to change the atmosphere that gave us Hydrogen bomb, missiles, and satellites. It is necessary to change those values of life that filled countries, races, and classes with mutual antagonism and distrust by corrupting all beliefs. The awareness that fire cannot extinguish fire and animosity cannot pacify animosity has to be evoked in man. War is the breeding ground of a new war.

A new society has to be created in the world. A society based on equality, mutual cooperation and brotherhood; a society where more importance is given to the happiness, convenience, and interest of others; a universal society, free of apartheid of any type including class, colour, race, and nationality. That would be a non-violent society free of disparity on the basis of caste, colour, race, and religion. There will be absolute censure of any right of exploitation by an individual or a nation. Duty will be the only right in that society.

To conceive such a society is a utopian imagination. Some people will brand it as impractical and others will call it impossible. But Jainism has faith in unlimited powers of man, his natural desire for peace, and his dislike for destruction. What is required to just evoke that inherent power and attitude? Today man is no more a man; he has become a demon, a Satan. As a demon he kills and eats animals and birds in name of religion, taste, and survival. He tortures monkeys, mice, rabbits, frogs, worms and many other creatures in name of scientific experiments. He kills beings in name of fashion. He is amassing weapons of mass destruction in name of peace and national interest. He becomes a rogue and indulges in corruption, rape, bribery, black market, smuggling, and robbery. He has succumbed to hoarding and profiteering. With selfish motives he exploits men and nations. Jainism wants to provide solutions to all these problems and turn man into a human being. It wants to stir his inherent humanity. Jainism is against the use of force or punishment for all this. It believes in taking to the path of solving these problems by evoking morality, attitude of self-control, and voluntarily accepted self-discipline.

There are certain essential requirements for livelihood. These are fulfilled by various provisions, which in turn are acquired with money. When man gets enough for his daily requirement he wishes to store something for tomorrow. But this tomorrow is very elastic. This tomorrow never comes. Everyone does not have the means and capacity to hoard. Thus goods and wealth are accumulated at a few places and innumerable people live in scarcity. Nature provides enough for man to eat. If all resources are equally shared no one will go hungry or live in scarcity. One area is rising into a mound and another turning into a depression. The hoarder of wealth is called rich and one who lives in scarcity is called poor. This class difference and disparity has created many problems in a discontented society. On one side are

exploitation, injustice and atrocity, and on the other side are revolt and discontent. This is the story of men as well as nations. These are breeding grounds for various social and national evils.

Neither disparity can be totally eliminated from this world nor man can be free of all the ills at once. Therefore, Jainism preaches self-control and need based limiting of goods and wealth. By limiting possessions, man becomes contented and his desires are reduced. When he limits his possessions and becomes contented he stops accumulating more and consequently avoids exploitation of others. The exploitation of weak people and nations can be avoided only with the help of this voluntarily accepted vow of limiting possessions. Law and punishment have failed to curb the tendency to exploit and will always fail. Observing the vow of limited possession if a person gets more than his accepted limit then he considers him-self to be a trustee and not the owner of those things or wealth. With altruistic feelings he distributes these things or wealth to the needy. His whole attitude towards life changes. From materialism he starts shifting towards spiritualism. He becomes unconcerned and detached towards possessions because he works only for spiritual satisfaction and not for sensual pleasures.

Those who compare vow of limited possessions with socialism forget that socialism is a system enforced by law. It has no consideration for desires and liking of men. It is enforced on people. On the other hand the vow of limiting possessions is voluntarily accepted process of self-discipline. Socialism does not discipline the desires of man. It is concerned only with the material things and their equal distribution. But the vow of limiting possessions is about controlling the unbridled fondness for things. Besides limiting possessions, it is the spiritual path of reducing infatuation with material things and pleasures. Socialism is politically and economically oriented whereas the vow of limiting possessions is spiritually oriented.

If there is a shortage of food-grains in the country and the administration distributes ration for only six days it amounts to an enforced sacrifice and not a voluntary one. This is socialistic orientation. On the other hand willingly fasting for day even when there is no shortage is the vow of limiting possessions. It is to limit consumption even when there is no shortage of goods. One is material

perception and the other is spiritual perception. One entails discomfort of compulsion and the other the contentment of detachment.

Intolerance is a natural human trait. Man can not tolerate a person with divergent ideas. Pride is also a natural human trait. Man considers only his belief to be true. To him beliefs of others are false. He wants to thrust his belief on others. Rejection by others leads to strife. Disagreement between individuals is limited to a few people but disagreement between countries leads to a war. Thanks to this intolerance and pride that co-existence of people with diverse beliefs has become impossible.

Universal beatitude can be attained through truth and not falsity. Dogmatism and intolerance cannot lead to truth. Only a combination of ideological tolerance, attitude of exploring truth, feeling of universal beatitude, and assimilative mentality can lead to truth. The Jain doctrine of *Syādvāda* (the doctrine of qualified assertion) is a humble effort of harmonization and assimilation of various schools of thoughts and beliefs. Socialism, communism, feudalism, democracy and other such systems are neither absolutely true nor absolutely false. Only the fraction related to universal beatitude or people's welfare included in these **** systems is good and worth accepting; the fraction related to exploitation, injustice, and tyranny is false and worth rejecting. *Syādvāda* inspired attitude can help bring about harmony and co-existence among these diverse systems. All these systems may exist but with a change. They should not only consider the benefits of the people of their countries but also think about and work for the benefits of the whole human society. They should refrain from exploiting and doing injustice to people of other countries for the sake of the benefits of their own people. If people of various classes, colours, castes, races and other diversities also acquire this attitude than they all can live together. It is not possible for divergent ideologies to co-exist peacefully without accepting the ideology of Syda*vāda*.

Today the world lives in the shadow of fear and terror. Everyone is apprehensive of what the future has in store for him. There is an ongoing debate between violence and non-violence about how to establish peace. The world has seen two experiments of establishment of peace with the help of war during this century. The world population does not have the courage to go for the same experiment the third time.

Any possibility of another war fills them with fear because they know that this war will destroy the world.

In summing up, a brief comparison of violence and non-violence is given here.

Violence has made tremendous progress. The first step towards this progress was taken when man first invented stone tools for his protection when he lived in jungle as a primitive. It took the second step when man invented weapons made of iron. The third step was the invention of gun. The use of poisonous gases as weapons came as the fourth step. The fifth step was the making of bombs and the sixth one came when nuclear weapons were invented.

Non-violence has also made a parallel progress. The first step towards this progress was taken when in a tribal society head of family was chosen. The second step was choosing a king. The third step came about as electing a village council or council of elders. The fourth step was evolution of legal system or court. The League of Nations and the United Nations came as the fifth and sixth steps.

The progress of violence gave Hydrogen Bomb to the world.

The progress of non-violence gave United Nations Organization to the world.

Today it is an open choice before humanity if it wants peace through violence or through non-violence.

We have family squabbles everyday. If the wife or son goes against our wish we do not break their head with a stick or kill them. We settle the differences and peace returns to the home. When peace cannot be brought in homes with the use of a stick, how can it be brought in the world with threats of nuclear weapons? A stick is a small weapon and a hydrogen bomb is a large weapon but both are weapons.

The building of peace cannot be raised on the unstable foundation of the brittle sand of violence. It can be successfully raised on the solid foundation of Jain *ahiṁsā* where it will be stable. *Bhagavāna* Ṛṣabhadeva was the first to pronounce this *ahiṁsā* thousands of years

ago. Some two and a half-millenium back *Bhagavāna* Mahāvīra spread the light of the same *ahiṁsā* in the world. When this Jain *ahiṁsā* reached Palestine it inspired Sage Jesus Christ to sing the song of love. When it reached China Confucius took the message to every household. In India, the country of its origin, Mahatma Gandhi, got India its independence.

Today we have to re-kindle that *ahiṁsā* given by twenty-four *Tīrthaṅkaras*. We have to install the images of the twenty-four *Tīrthaṅkaras* in the shrines of human heart. Jain religion was the religion of masses, the religion of humanity. Today we have to rejuvenate this religion of masses, this religion of humanity. The survival of world peace can only be ensured through spread of Jain *ahiṁsā*. Nuclear arsenal is sure to annihilate it.

The word Jina means one who conquers him-self or his perversions. His follower or one who takes to the path shown by him is called Jain irrespective of his nationality, race, colour, or caste.

He who wins a battle is called a *vīra* or brave.

He who wins over his perversions is Maha*vīra* or supremely brave.

Jainism says -- Conquer your self, conquer your perversions. If you do that no one in this world will be able to defeat you. The world will surrender before you.

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THE END

कुन्दकुन्द ज्ञानपीठ द्वारा प्रकाशित उपलब्ध साहित्य

क्रमांक	पुस्तक का नाम	लेखक	I.S.B.N.	मूल्य
1	बालबोध जैनधर्म, पहला भाग संशोधित	पं. दयाचन्द गोयलीय	81 - 86933 - 01 - 8	1.50
2	बालबोध जैनधर्म, दूसरा भाग	पं. दयाचन्द गोयलीय	81 - 86933 - 02 - 6	1.50
3	बालबोध जैनधर्म, तीसरा भाग	पं. दयाचन्द गोयलीय	81 - 86933 - 03 - 4	3.00
4.	बालबोध जैनधर्म, चौथा भाग	पं. दयाचन्द गोयलीय	81 - 86933 - 04 - 2	4.00
5.	नैतिक शिक्षा, प्रथम भाग	पं. नाथूलाल शास्त्री	81 - 86933 - 05 - 0	4.00
6	नैतिक शिक्षा, दूसरा भाग	पं. नाथूलाल शास्त्री	81 - 86933 - 06 - 9	4.00
7.	नैतिक शिक्षा, तीसरा भाग	पं. नाथूलाल शास्त्री	81 - 86933 - 07 - 7	4.00
8.	नैतिक शिक्षा, चौथा भाग	पं. नाथूलाल शास्त्री	81 - 86933 - 08 - 5	6.00
9.	नैतिक शिक्षा, पांचवां भाग	पं. नाथूलाल शास्त्री	81 - 86933 - 09 - 3	6.00
10	नैतिक शिक्षा, छठा भाग	पं. नाथूलाल शास्त्री	81 - 86933 - 10 - 7	6.00
11.	नैतिक शिक्षा, सातवां भाग	पं. नाथूलाल शास्त्री	81 - 86933 - 11 - 5	6.00
12	The Jaina Sanctuaries of the Fortress of Gwalior	Dr. T.V.G. Shastri	81 - 86933 - 12 - 3	500.00
13.	जैन धर्म - विश्व धर्म	पं. नाथूराम डोंगरीय जैन	81 - 86933 - 13 - 1	10.00
14.	मूलसंघ और उसका प्राचीन साहित्य	पं. नाथूलाल शास्त्री	81 - 86933 - 14 - X	70.00
15	Jain Dharma - Vishwa Dharma	Pt. Nathuram Dongariya Jain	81 - 86933 - 15 - 8	20.00
16	मध्यप्रदेश का जैन शिल्प	श्री नरेशकुमार पाठक	81 - 86933 - 18 - 2	300.00
17.	जैनाचार विज्ञान	मुनि सुनीलसागर	81 - 86933 - 20 - 4	20.00
18.	समीचीन सार्वधर्म सोपान	पं. नाथूराम डोंगरीय जैन	81 - 86933 - 21 - 2	20.00

नोट : पूर्व के सभी सूची पत्र रद्द किये जाते हैं। मूल्य परिवर्तनीय हैं।

— डॉ. अनुपम जैन, मानद् सचिव

प्राप्ति सम्पर्क : अरविन्दकुमार जैन, प्रबन्धक, कुन्दकुन्द ज्ञानपीठ,
584, महात्मा गांधी मार्ग, इन्दौर - 452 001

कुन्दकुन्द ज्ञानपीठ

इन्दौर